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Art. I. *An Essay, on the Study and Composition of Biography.*
By James Field Stanfield, 8vo. pp. 340. Price 10s. 6d. Gale,
Curtis, and Fenner; Cradock and Joy. Constable and Co. and
Robertsons, Edinburgh. 1813.

[T should seem that there is to man something amazingly bewitching in human nature; since an individual, while he knows that he comprizes in himself a full set of the essential constituents of that nature, and may examine and contemplate them, distinctly or in their combination, as often and as long as he pleases, yet cannot be content without having hundreds or thousands of other individuals brought within the reach of his speculation. He has a far more restless and capacious curiosity relative to this than to any other part of mundane existence. Is it that, from a sentiment of idolatrous homage to the nature of which he is a sharer, he wishes to have the object of his adoration presented to his view in the more imposing magnitude, by means of amassing, and thus forming into a sort of human pantheon, the greatest possible multiplicity of the particular and diversified forms comprehended in the grand substance of his complex divinity? Or is it, that in this extended contemplation he enjoys something like a conscious enlargement of his own individual being, by a certain sympathy which seems to make him in some degree live and act in the various human agents he thus contemplates? Or is it that, while he feels a profound interest in human nature, he finds nevertheless that he cannot apprehend and take hold of that nature, as an object of either sympathy or speculation, excepting by

means of its specific exhibition in individual characters? Or is it rather to be suspected, after all, that this insatiable inquisitiveness about the beings of his own species is little better than the prompting of pure self-love, incessantly seeking and hoping for some matter of flattering comparison between himself and the others of his race? Most certainly, at any rate, it is not, in general, excited by any wish to amend himself by means of what he may learn concerning other men.

But though this last object has so little share in exciting the passion for inquiring into so many other men's lives and characters, it is nevertheless very desirable that lives could be so written, as to convey some corrective instruction into the minds of the readers, almost whether they care about it or not. It is also very desirable that this department of writing could be brought a little within the economy of literary good order, could be subjected to some reasonable laws of selection, proportion, and good workmanship. From the way in which this class of works is very commonly executed, we might be tempted to conclude that all such laws are inapplicable, or suspended, or abrogated. For, almost any man, who has acquired a little skill in putting sentences together, accounts himself qualified to write a life. Almost any life, if the person has had any sort of public or even local distinction, is judged by one or other worker in ink to be a proper subject for formal record. Whatever subject is taken for a memoir, every thing relating to it is considered as worth telling, even down to the fate of a wig or a gold-headed cane. Materials constructed in any manner seem all equally legitimate,—narrative, letters of the man and his friends, long register documents, extracts, (if he was an author) from his works. Any sort of method may, indifferently, be adopted, or better still if none at all; any bulk is allowable in recording the most insignificant subject; any matter that the writer is disposed, or fancies himself particularly qualified, to talk about, may be introduced without scruple, and especially he may take the opportunity of saying a great deal about himself.

Who would not be glad if this vicious state of an important literary province could be reformed, by the establishment of a system of principles and rules that should have the effect of reducing biography to the strictness of a science, or at least of an art. The recognized establishment of such an authoritative set of principles, would not secure us against all intrusion of impertinent operators and subjects, but it would go a considerable way in prevention of the mischief, by making readers better judges, by dictating decisively the

law to the writers, and by arming critics with an unquestioned rule and sanction for the punishment of offenders.

It appears to be Mr. Stanfield's object to facilitate, by some preparatory discussions, this rectification of an ill-ordered province of literature, while, with commendable modesty, he declines to assume the office of peremptory and final legislator. His intentions and method are explained in an introduction, which gave us the impression of so much good intention and so much thought, that we sincerely wished not to perceive the marks of indistinct conception, and of a diction correspondently inefficient for giving out the ideas with fulness and precision. With a feeling that half imputed the fault, to our own defective apprehension, we read this preface several times over in order to get into more satisfactory possession of the information it is intended to convey. A rather unfavourable omen appeared to meet us at the very beginning, in the statement of the end, the means, and the motive. These are formally put as distinct things, and yet the first and the last are explained either in terms of identical meaning, or in such a way that the former necessarily includes the latter.

'The *end* proposed to be attained by this Essay is—to take such a view of Biography as may assist in developing the principles of man's active and moral nature; and in applying that knowledge to his practical improvement.'

'The *motive* which impelled both to the Essay, and to the resolution of laying it before the public, was, and is—a sincere desire to promote, in students as well as writers, through the medium of Biography, a more attentive examination of the principles of the human character; and a very ardent hope that the effects of such investigation may be actively applied to the improveable points of education and conduct.'

The sentence with which the Essay itself was found to commence, was not adapted to remove desponding anticipations.

'Man's natural faculties, his education, the progressive intercourse and mutual impression between him and surrounding circumstances, with the habits, course, and conduct of life, resulting therefrom, offer the principal materials to the discerning biographer.'

But we must endeavour to give a slight sketch of the scheme and contents.—The work is thrown into three parts. I. Biography as it has been treated, and the disadvantages it has laboured under. II. Materials of Biography, with improvements suggested. III. Composition.—No reader can fail to perceive how little this division is adapted to bring

the several sides of the subject, if we may so express it, distinctly into view. But it has this advantage to the author, that almost any thing relating to the subject may, without an actionable transgression of the laws of method, be introduced, as it happens to occur, in any part of the book. And the benefit is taken. There is all the intermixture and confusion of topics which such an indiscriminating form of distribution may be supposed to warrant.

The First Part begins with a representation of the imperfections incident to biographical writing from some of the disadvantages often accompanying the subjects; such as the obscure, inexplicit, or inconsistent character of the person; the scantiness or unfaithfulness of the records concerning him; and the various kinds of uncertainty and perplexity caused by remoteness of time. The second chapter enlarges on the imperfections chargeable on deficiencies in the writer, from neglect of preparatory studies, and want of the 'biographic spirit,' by which phrase Mr. S. will have us to understand a state of feeling peculiarly and specifically appropriate to the business of writing and studying biography. There is then a long chapter under the title of, 'disadvantages arising from the relative situation of the subject and the writer,' comprehending a multiplicity of remarks on partiality and resentment, credulity and scepticism, and on 'unfavourable method and execution,'—a topic, the introduction of which, as a part of the matter designated by the title of the chapter, may serve, as one instance, to shew how little arrangement there is in the author's ideas, and how little definiteness in the specification of the several heads of his disquisition.

The Second Part enters on 'Requisites and preliminary Studies.' A very virtuous state of mind, animated with a passion for all that is just and excellent, is demanded in the first instance, in such terms as to excite a little surprize at something very like a virtual admission in the very next page, that the mere *knowledge* of the distinctions of virtue and vice, which a very depraved intelligent man may possess, will do nearly as well, if he will only have the policy to observe the decorum of correctly applying that knowledge of moral principles in his record and adjudgement of characters. Sallust is cited as an example of this prudent sense and official virtue.—High qualifications of the thinking kind come in requisition in the next place; 'a native or acquired clearness of intellect, in order that, for the just decisions of the will, genuine materials may be presented by the *perspicuity* of the understanding. The powers of apprehension should be

strong, the imagination vivid, and the attention steady.' These dispositions and faculties are to be matured and enriched by an ample compass of preparatory studies.

'Whatever man is concerned with, becomes a proper study for the person who proposes to delineate the features of human life. Natural philosophy, in all its varied points of application, will form the basis of these studies. Man's place and condition in the universal scale of things must be regarded, and his general nature developed and determined. The principles of the law of nature, and of nations claim a due attention; and the philosophy of the human mind completes the investigation.'

The aspiring student is urged to acquire a determinate theory of human nature, or, as the author expresses it, 'theory of mankind,' by means of an extensive and minute survey of history and of the existing race, aided by the works of the philosophers, and much patient self-inspection. A part of this comprehensive and onerous task is to be the practice of framing doctrines on the nature, symptoms, and operation, of particular qualities, whether virtuous or vicious, by the inductive process of bringing together the several phenomena in which the quality in question has manifested itself in some one individual, the doctrine so obtained being then confirmed and extended by taking into view the parallel facts in the lives and characters of other individuals of the same class. As an example of this exercise, the nature and the characteristic agency of ambition are generalized in a long series of propositions, founded chiefly on the conduct of Julius Cæsar, while Mahomet, Cromwell, and Kouli-Khan, are suggested as parallel and corroborative studies. This specimen of generalizing is professed to be in humble imitation of Bacon, whose name perhaps had better not have been mentioned on the occasion. It evinces, however, a very careful and reflective attention in reading history, and in some parts a considerable share of sagacity. The general principles thus deduced, it is presumed, will give the student and the writer of biography a most prompt and commanding insight into any of the human characters belonging to the class of which the properties have thus been reduced to a theory.

The next prerequisite qualification is the 'Biographical Spirit.' This is described as a state of the mind produced by the combination of a lively natural sensibility, and a long and earnest addiction to the study of the moral and philosophical principles of biography, regarded as a science, and to the contemplation of the most interesting subjects and the finest performances that have been exhibited in the depart-

ment. It is represented that a spirit thus originating, and thus cherished and cultivated, will endow the student and the writer of biography with a certain marvellous quickness and accuracy of perception, and a certain animated feeling of concern in the character, and all that belongs to the character, which he is investigating or displaying; in short, a sympathy so profound as to go near identifying him with the personage whose history is meditated. Hear our Essayist.

'The spirit of this personal interest can neither be excited nor exerted in desultory acts or indiscriminate observation. The study must be permanent and appropriate: it must be directed with earnestness and sensibility, till the frame and temper of the mind become so truly biographical, that it will be disposed to transform itself with facility into the very character it holds in contemplation. This lively personification, being principally carried on by the habitual and precise application of known principles to individual cases, will lead the imagination through all the recesses of motives, objects, pursuits, and consequences; and, being in no small degree actuated by the very spirit of the character in view, will almost intuitively, develope causes, trace effects, detect opinions, and decide upon principles of conduct which have hardly been expressed or glanced at, in the documents collected or presented to the writer or the student.

'In this effort, the assumption of character must be complete. Our own state and peculiar opinions, must, for the moment, be abandoned, and the condition of the character we wish to conceive or represent, wholly engage us;—*totus in hoc*. Such a force of imagination is to be acquired, that we are to see, not with our own, but with our hero's eyes, and feel only with his faculties; we must contract his habits, adopt his manners, assume his sentiments, invest ourselves with his partialities and his humours; be actuated by his motives, guided by his designs, and elated by his attainments. In short, the connexion and dependence of his character is to be followed entirely in his person, though its moral view and consistency be appreciated in our own. For it may be remarked here, in following the life of a man, we must never lose sight of some end; which, whether clearly defined, or but dimly seen, whether receding or constant, fluctuating or even changing, it is still his destiny to pursue and our duty to investigate.

'In the putting ourselves, mentally, in the situation of others, in order to appreciate and possess ourselves of their views, and their feelings, no little effort must be used to exalt or inflame our imagination to the absolute condition of enjoyment, suffering, or exertion by which the personage is actuated. The placid routine of general life will afford us no conception of the energies, and the depressions, with which human nature has been at times affected,' pp. 121—4.

This topic is followed by a chapter containing many just remarks on impartiality, and 'moral power,' a phrase employed to denote the right of censorship, the biographer's authority to sit in judgement on, and to justify or condemn, the characters and actions which he would not have completely discharged the duties of his office by merely exhibiting in a correct matter of fact record. We presume our author did not attempt to make out, even to his own understanding, the consistency of the strain of precept in this chapter, with the notions about the 'biographic spirit' in the preceding one. But he should not have relied on the reader's ability to do this for himself.

The last chapter, a long one, of the second part, is entitled 'Matter and Auxiliary Objects.' It contains an enumeration, proceeding according to the succession of the periods of human life, of all the imaginable points of the biographer's inquiry; a zealous reinforcement of, what has been insisted on, times without number, in the preceding parts of the Essay, the necessity of paying the utmost attention to the connexion and dependence of the divers particulars that make up a man's life and character; suggestions on the use of analogy in deciding on the questionable evidence or the apparently unaccountable nature or cause of extraordinary phenomena in human character; and observations on the various sources from which the biographer may draw his information, and the respective value of each.

The Third Part comes down to the technical scheme for executing the grand work, for which there has been such long and operose preparation; and it begins with the exordium, and the preliminary character. This expedient of prefixing to the history a formal delineation of the character is commended, and is exemplified by several instances quoted from biographical works; and the author has himself sketched the following portrait of Bacon, to shew the method of practice.

'Francis Bacon, Lord Verulam, a statesman and a philosopher. In the former character, servile, selfish, and inconsistent; in the latter, luminous, liberal, and comprehensive. A pliant education, lavish times, a timid disposition, and early disappointments—and, proceeding from the influence of these circumstances, an unchangeable resolution of obtaining power without much regard to the nature of the means, impressed his exterior character with meanness, prostitution, and ingratitude: whilst a vigorous intellect, daring genius, and a self-depending perseverance, animated and enabled the powers of his mind to open the vast prospect of true philosophy, displaying in one view the whole of natural science, at the same time inspecting the minutest divisions of the

particular parts ; examining in each, all that had been already known, and pronouncing, with intuitive decision, what yet remained to be discovered !' p. 196.

To us it would seem that, with a few excepted cases, this officious way of anticipating, and actually prescribing, at the very commencement, the judgement which ought rather to be formed by a progressive exercise of thought in viewing the gradual display of the character as the history of the person proceeds, vitiates the order of study. If indeed this preliminary estimate is very general and vague, like the specimen we have just now quoted, it may leave the reader independent enough in forming his own judgement, but then it is merely impertinent : if, on the contrary, it should be very specific and definitive, it will prepare an indolent or an indecisive mind to interpret every thing presented in the progress of the history just, acquiescently, according to this oracle consulted, at setting out ; while it may provoke the pride of ingenuity and free-thinking to work out a plausible estimate in falsification of the biographer, in mere perverse assertion of intellectual independence. In either case, the reader's mind is the worse for this so complaisantly obtruded help to his understanding.

Our author has now a natural order and distribution of topics placed before him, in the stages of human life ; which he follows, in sections on parentage, birth and infancy, childhood, adolescence, youth, manhood, and age. This series is followed by chapters entitled Character, Professional Biography, and Summary and Conclusion. It is an inexcusable defect that no table of contents should be found either at the end or the beginning of the book.

The periods of human life appear to be brought under survey, nearly as much for the purpose of shewing or trying what can be said about them as subjects of description and reflection, as for that of instructing the biographer how to take, in his narrative, proper account of the characteristics and circumstances of those stages.—There is something strangely like the ludicrous in the gravity with which the Essayist cites, on the authority of Sir W. Temple, the example of the ancient Brahmins in recommendation of commencing the education of human creatures before they are born ; and with which he enjoins the biographer to go back to the very birth of his hero, and to any recorded or reported circumstances which, even before that event, might have made impressions on his incipient existence tending to determine his future character.

In reference to the modification which character may re-

ceive from the state of the physical constitution in infancy, there is this most curious assertion, boldly made and confidently left, as if it were of a nature to make its way instantly, without assistance, into the rank of self-evident truths. A temperament of ease and health, like the savage state, opposing no obstacles, or presenting few objects, will give the mind little opportunity for exertion or enlargement! The section on childhood is written with more perspicuity and liveliness than are usual with our author. It is a sensible miscellaneous exhibition of the ways in which impressions are made on opening minds, in which their preferences are fixed and their characters take a determinate form. The direct task, however, of instructing the biographer, is kept in hand with so little strictness in these amplified illustrations, that the writer's own perceptions admonish him into a kind of apology, in the form of professing that a main object of the book is to make suggestions for the improvement of education. The leading purpose, that of forming an accomplished biographer, might have been more effectually served in this and the subsequent sections, by suggesting instructions for discerning the indications of the peculiar and distinctive form in which the general attributes of childhood, adolescence, youth, &c. &c. are modified in an individual, who is to be traced and described through these stages. An individual, important enough to be made formally the subject of a biographical exercise so laborious and scientific as our author enjoins, may be presumed to be very greatly distinguished from ordinary men; and therefore the biographer would be but very poorly qualified for his office by merely knowing as he carries his hero through his childhood, youth, &c. how to describe the ordinary phenomena of the human nature in those stages respectively.

In leading the biographer's studies through the period of adolescence, the essayist diverges into a loose discussion of the subject of education, and gets himself involved in the old litigation between the advocates of the domestic discipline and those of the public school.—The division purporting to be allotted to the topic of youth, considered in relation to the right conduct of a biographical memoir, is occupied with the impressions and tendencies which the character may receive from the accidental exterior distinctions of the person, its great or little stature, its perfection and racefulness, or its deformity.

There remain several chapters of which we have reported more than the titles. But on looking back over the ex-

tent of space we have already filled, we are imperatively admonished to make a short cut towards a conclusion, by a few general remarks on the quality of the book.

And, it must be acknowledged not to be the production of quite an ordinary mind. It is a mind strongly intent on thinking, and not satisfied with the superficial view of the matters in consideration. It is eagerly reaching, though with defective perception and unskilful aim, at what is called the philosophy of the subject. It has been seized with a kind of passion for the subject of biography, has very long dwelt and mused upon it, has lapsed towards it by an involuntary and invincible tendency and attraction, through every part of an extensive course of reading, in several languages, and has gradually become haunted, and at length possessed, with the idea that the subject has a magnitude which has never been adequately recognized, that it has never received a duly solemn and systematical investigation, that it is capable of a grand developement of principles and outlines, and that it ought long since to have received, or that at least it is high time it should now at last receive, the dignity and organization of a regular and splendid science. A mind quite incompetent to carry such a lofty notion into practical effect, might, nevertheless, after a long and interested and busy occupation about the subject, during which it combined with its own workings a large quantity of reading, of a nature related or applicable to that subject, be expected to afford some serviceable suggestions. Accordingly the present work may be perceived to contain within its mass, in a crude elemental state, a certain portion of right sense about the mode of writing lives; and we should be glad to learn that other readers have found less difficulty than we have to reduce it to a palpable form.

We are perfectly clear of every feeling at variance with candour when we say that we have hardly ever, in proceeding through a long series of pages, been less able than in the present instance, to keep our minds in the consciousness of any thing like a clear and connected progress of thought. With a determined effort to force them into this state of consciousness, we have, in many parts of the book, gone over a page or section two or three times, but still in vain. There is no repelling or beguiling the impression of the prevailing character of the composition, as crude, indefinite, confused, disconnected, and therefore every way ineffective, in a very strange degree. To us it is wonderful, it is really very wonderful, how a scholar, a reader, we may presume an attentive one, of the very best authors, an ardent admirer

of the writings of Bacon, could let himself believe that the paragraphs and pages he was composing would convey into any human mind an orderly train of distinct prominent ideas. It is strange, too, that he should not have made the experiment on some intelligent honest friend, requesting that friend to give back with precision, in language of his own, the meaning of each sentence of a section and precisely the collective import of the whole. But even if there were no friend in the world to be consulted, what can have become of an author's own discernment, when he can deliberately reckon on illuminating the understandings of his readers by a composition like the following?

'A set of disjointed passages, however lively in themselves and in the manner of their exhibition, does not constitute historical narration: they must be threaded together, to give continuity to the subject, and direction to the mind. How different soever the various incidents of life appear, they have their classes, their dependencies, and connections. The ordinary acts of producing these relations, or of generating one from another have such a definite identity, that a true biographer may apply to his terms of connection with such precision, as to derive very great assistance towards the devolving of causes, as well as towards the tracing of successive effects. Whereas, from the writer's ignorance of those hidden links which connect events with agency, and those general elements which impress similitude on the human character, the truth of biographical representation is distorted, and all attempts at characteristical investigation are defeated or confounded. p. 17.

'Every discovery gives delight; and discoveries of principles, with facility of application, are the parents of scientific affection. But where much is projected, execution, as well as improvement, will depend upon the nature and energy of the powers that are brought to the undertaking; and, therefore, we find, amongst this description of writers, (writers who undertake great numbers of lives collectively,) different degrees of this spirit, (the peculiar biographical spirit) from the inanimate though useful sketches of Anthony Wood, to the luminous and orderly delineations of Melchior Adam.' p. 23.

'The clear and unsophisticated influence of pure religion can only direct the mind to an ardent love of truth, and the exercise of impartial justice. That mild spirit which regards the wide-spread family of mankind with equal eye, and whose bountiful precepts inculcated liberal benevolence, must dispose its genuine votaries, each to enjoy and practise his own established ritual, without arraigning or disturbing the convictions and observances held by others. But religion is a sentiment of feeling as well as an exercise of reasoning; and, beside the abstractions of intellect and inculcations of doctrine, it has a reality and interest sufficient to excite the sensibility and raise the passions of the

human heart. When passions and their objects are formed, every property and appendage of those objects will be considered as inseparable from them, and claim a proportionable share of affectionate regard. Though agreed in essential points, men often differ as to the attributes and modifications, &c.' p. 41.

'—Accumulating anecdotes—gratifies those who look for the reiteration of amusement, but who would feel fatigued by the attention requisite to follow a series of facts and events, collected by patient observation, strung together by the laws of agency and consequence, and by the progressive principles which influence the direction and force of human action.' p. 59.

'In our contemplation of biography—whether the complete work be laid before us, to undergo a process of analysis and study, or that the several parts are collected together, in order to composition and display,—the doctrine of pursuits will be the main object to claim our attention—will be the regulating principle to be applied to the purpose of either distribution or construction. In this point of view, pursuits are to be considered according to the succession of appropriate advances to a determinate end, or as taking, by induction, the result of a number of such cases, as a mean of direction towards the attainment of any general object.' p. 311.

The work is continually aiming at something abstracted, comprehensive, or—for there is no avoiding the abused epithet—philosophical. Every trifling matter requires a solemn consultation of general principles; every little operation is to be performed, with measured movements, under the superintendence of science. The biographer, instead of going to his business in the direct and simple way of just relating the most important portion of what can be known about an interesting individual, with here and there a pertinent general observation, is to surround himself with an apparatus of systems, logical, ethical, metaphysical; to work by synoptical tables; and, as it appears to us, to perform the whole matter fully as much in the way of an illustrative exercise on a theory of human nature, and an exhibition of the method of handling logical tools, as for the purpose of giving a piece of useful or entertaining personal history. Doubtless, one of the utilities of writing and reading the lives of individuals will arise from the illustrations which those individual examples may furnish of the general qualities of the species; and also, it will be of advantage to the writer and the student to keep in sight and in use some of the plainest rules of logic, both in making inferences to the general nature of man from these individual instances, and in applying principles derived from what is known of that general nature in judging of these individuals. But the strain of the *Essay* might almost tempt the reader to suppose that human nature must

be some newly discovered substance in this quarter of the universe; that the individuals in the hands of the biographer were a few rare fragments, procured with difficulty as samples for analysis; and that the whole system and machinery of philosophizing, theoretical and experimental, were to be put in requisition on so extraordinary an occasion.

This ostentation of philosophy maintains an almost unremitting and overwhelming parade of scientific phraseology. The author appears to have a horror of the diction of plain sense; and there is no relief or escape from elements, principles, generalizations, combinations, progressions, inductions. This however might be endured, perhaps, if the composition possessed the appropriate virtues of a scientific dialect, brevity, precision, and clearness, the only virtues which could atone for such an artificial and schismatical separation from the general mode of expression. But here it is as prolix and indefinite, and cloudy, for the most part, as it is artificial and academical.—The word 'progression' recurs so often as to excite apprehension and antipathy. And it has the effect of a satire on the general tenour of the book; for we have met, we think, with no instance of a treatise more completely failing in any thing like an advancing order of distinct successive parts; more completely holding itself in stagnation by mixing and confusing its topics all together, with a consequent excessive repetition of its doctrinal positions and references.

We transcribe, nearly at random, a slight specimen of the philosophical ostentation of the style.

'Country, sex, temperament, condition, associates, and pursuits, considered generally with the habits, opinions, principles, and tendencies effected by them through the different stages of life, are the elements of which the science of universal biography is composed. Advancing from analysis, by induction, the professor assumes a high and dignified station. Applying the philosophy of the intellectual and active powers of man to the varieties of situation and progression of events, on a general scale, principles will be formed, and elements may be extracted, which, directed to the local condition or given circumstances of an individual character, will not only serve to place it in any adjusted point of view, but may also assist in disclosing the latent and less obvious working of those springs which set the whole machinery in motion.' p. 86.

'It seems apparent, then, that the philosophy of character must be founded on actual observations,—directed precisely to facts—those especially of personal condition, manners, tendencies, and sentiments; to the view of the moral and intellectual faculties; and to the course of voluntary action, in its progressive series of motive, means, attainment and consequence. And the philosophy

of man,—still paying due regard to its pneumatological associations—is formed from a comprehensive view, arrangement, and generalization, of the principles elicited from a number of these studies on the individual character.' p. 281.

A multitude of single clauses and phrases might soon be collected as instances of an unskilful and affected cast of expression; such as, 'to glean from sources'—'uniting the direction and consistence of progression'—'to direct the investigations of observation towards the attainment of truth'—'if his moral system is at once irreprehensible and correct'—'conditions which have a tendency of leading to culpable partiality'—'throw no light on the production of biographic truth'—'until novelty, curiosity, and entertainment be fully gratified'—'the caution to be enhanced on this occasion is, &c.'—'when the practice of—&c. could be enhanced or recommended'—'it may be useful to converge our observations.' '*Pervestigation*,' and a few other words that are either new or obsolete in our language, seem to indicate a sort of assumption which never can or ought to be countenanced in any but authors of the very highest class.

What will probably strike most readers as a prominent fault in the treatise is, the sort of mighty magnitude and importance attempted to be given to the business of writing any body's life. One is continually reminded of the tone of those ancient projectors, who said, 'Go to, let us build us a tower whose top may reach unto heaven;' there is such an immensity of preparation, and such a formality of execution. Whereas all that the world wants to know about ninety-nine in a hundred of the individuals who may have been of sufficient importance to claim some permanent memorial, is a brief notice of the principal facts of their lives and the most marked and obvious features of their characters. There is no time to study or even to read extended and refined investigations of the origin and progress of the characters of the scores and hundreds of persons that, in the course of each ten or twenty years, are infallibly certain to demand the attention of the readers of biography. As to the secondary and wider purpose, of illustrating, by means of individual portraits and investigations, the general nature of man it may well suffice for this object that just here and there a very remarkable individual should be brought out in complete disclosure, and pass under the whole process of philosophical criticism. It were strange indeed if the ordinary properties and movements of human nature were not by this time sufficiently obvious to all who will open their eyes, or will occasionally shut them to think of themselves. And if it could

be supposed that the passage our author has quoted from Lavater's "*Journal of a Self-Observer*," really had a view to this kind of science, in expressing such an emphatic wish to obtain a record of the history of *any* person, indiscriminately, (for the words do not apparently imply selection) we think he has fallen on just one of the most foolish sentences in all literature. 'I should think myself,' says Lavater, 'much obliged to *every person* who would communicate to me such a *genuine* history of his life and his heart; interspersed with so many trifling incidents, and enriched with such an accurate account of bad, good, or indifferent, actions and sentiments. I should prefer the reading of such a book to the perusal of any one else, the Bible only excepted.' Just as if a man could not find enough of trifles, follies, and worse, of his own, to assist his speculations on human nature!

We meant to have made a remark or two on Mr. Stanfield's idea of a peculiar 'biographical spirit;' but we have not now space to say more than that we cannot see why such a specific denomination should be given to the mere direction and partiality of the general earnestness and interested activity of a thinking mind to one particular department of study.

With all possible respect for our author's intentions, we cannot help, in conclusion, expressing the friendly wish that he may be induced to train himself through a long course of severe exercise in composition, previously to his next endeavour to discipline the public mind.

Art. II. *The History of the Beast of the Apocalypse*: Being a Paraphrase of the Thirteenth and Seventeenth Chapters of the Revelations. Also, a View of the Twelfth, Fourteenth, Fifteenth and Sixteenth Chapters of the same. By Captain Maitland, Royal Artillery. 8vo. pp. viii. 83. Price 2s. Dale, Woolwich, 1813.

CAPTAIN MAITLAND writes like a very pious man, and it is always highly gratifying to us to find the character of a military man adorned by religion: but we think his publication contains marks of his not having thought very long upon religious topics in general, nor very attentively upon the particular subject he here discusses; and therefore, we cannot but regret, that he has, on so difficult a subject, given his sentiments to the public. A man may possess great piety, and not a little ingenuity; and yet be very unsuccessful in attempting to unravel the intricacies of the unaccomplished portions of prophecy: and if, in such circumstances, a person lays his opinions before the world, previously to his having carefully read and maturely re-

flected upon, what has been advanced by *all* the writers of reputation on kindred subjects, the probability is that much which he offers as new will have often been proposed before, and that the remainder will be crude and unsatisfactory. This will inevitably expose him and the cause he espouses, to the ridicule of the despisers of religion, and leave others to exclaim "Ah! that so good a cause should be injured in the house of its friends!"

Captain Maitland sometimes adopts the phraseology of a man that is diffident and modest; although at others, he is very unhesitating and decided, even while he is advancing the most untenable propositions. Thus, in interpreting Rev. xii. 2—the woman "being with child, cried, travailing in birth, and pained to be delivered,"—he says, 'the child, with whom she travailed, is the child Jesus.' But, surely, this is quite inadmissible. Christ is often described as the *husband* of the Church; therefore, according to our author's interpretation, the Church marries the *Son*, and by a sort of left-handed prediction, the prophecy is written *after* the event. The generality of commentators have imagined that the spirit of prophecy here pointed to Constantine; which is doubtless a more probable interpretation; though we do not affirm that it is the correct one.

Again, our author explains Rev. xiii. 9. "That great Dragon, &c. was cast out into the earth; and his angels were cast out with him," by saying, 'the kingdom which exists in the *heart* of every believer, was the *heaven* out of which he was ejected by the spiritual coming of Christ in his kingdom.' This is a favourite notion upon which he warmly descants, though it can, no more than the former, be admitted without compelling the writer of the Apocalypse to predict what is past. This strange interpretation is founded solely upon the declaration of our Lord to the Pharisees, "*the kingdom of God* (which Captain M. to suit his own theory quotes *the kingdom of heaven*) is *within you*!"

In explaining Rev. xii, 16, the Captain informs us that 'the Earth signifies here, and throughout the whole of the Revelations, *the Roman Empire*.' But in explaining the very next verse, he affirms that the *Dragon's beast* is the said Roman Empire. So that the earth and a beast are taken to represent the same thing in the figurative language of prophecy! In the opinion of a celebrated commentator "the earth," and "they that dwell upon the earth," are established phrases to signify the corrupt and anti-christian part of mankind.

"The beast" is in the estimation of our author, first Rome Pagan, then Rome Papal, and then, if we rightly develope his meaning (see page 42) it is *Buonaparte*. 'When the beast retreated with his ten kings out of *Russia*, he paved the way from the capital to the frontiers with the bodies of his slaughtered army, &c.' Afterwards the beast seems to be either 'Infidel France,' or 'Infidel Buonaparte,' or perhaps (for our author is not very explicit) the two united. The following is the train of reasoning by which this position is established:

'But, saith the angel, "the beast that was, and is not, shall ascend out of the bottomless pit." Particular attention should be paid to this expression. Why should the angel say that the beast should ascend out of the *bottomless pit*? He had already a mouth speaking blasphemies, and this mouth was to abide with him to the end of the 1260 years. He did not rise then anew from the pit, having his old spirit; for, if he was still to have the same spirit, there would have been no need of his descent; and it assuredly would not have been said that the beast should come up in the last days out of the bottomless pit. *Of a truth I am persuaded that the meaning of the angel is this*; the Roman empire, having been divided, lost her name, and, in fact, her existence; as the Roman Empire, she was, and is not. During this period of her non-existence, three heads sprang out of her, and exercised dominion, but always in subservience to her; for they affected to be the successors of the Cæsars, ruling in her name, and actuated by the spirit that proceeded from her mouth. But when the fulness of time was come (that is, when the 1260 years were expired) and the second angel was blowing the last blast of his trumpet, down fell the tenth part of the great Roman city, the last of the ten kingdoms of the beast, the mighty monarchy of France. At this moment of time up rose the Roman beast "out of the BOTTOMLESS PIT" *just hot from hell, not imbued as in times past, with the old spirit of popery, but breathing a new spirit, the still more horrid and atrocious spirit of atheism and infidelity.* And now stood Antichrist revealed in all his horrors.'

Here again, Captain Maitland, so far as we comprehend his meaning, has nothing novel in his main position; though he rests it upon two props, both of which, we suspect, may be cut through in a moment. Of the first, namely, that the 1260 years are expired, we shall perhaps speak presently. The second is a peculiar interpretation of the phrase "the bottomless pit." Our author supposes it to mean *hell*; but this is a notion which has never yet been advanced by any person who has duly considered the symbolical language of prophecy. The original word, which in the received version of Rev. xi. 7. as well as of xvii. 8, is translated "bottomless pit," is *αβυσσος*, which, when it is employed as a substantive

in Scripture, always denotes, as Suidas and Theodoret observe, *a wide and deep or a great mass of waters*. Thus it agrees exactly in import, with *θαλασσης*, translated *the sea*, in Rev. xiii. 1. Both terms, in prophetic language, denote (as Daubuz, Vitringa, Dr. More, H. Stephens, Bishop Newton, and others, think) *multitudes in motion and disorder*. In proof of which we may appeal to the Septuagint version of the prophet Amos, vii, 4, where *αβυσσος* is employed as an emblem of the Jewish nation in a state of confusion. Hence, by the way, the passage Rev. xii. 1, translated "key of the bottomless pit," should be rendered "key of *the deep*," the established symbol for war and disorder: that verse, therefore, implies, that on the accomplishment of the prediction, (since the *key* is an emblem of that which binds and shuts up) a complete stop will be put to *a state of war*. These received explications, if we are not mistaken, entirely set aside the interpretation, which Captain M. 'persuades himself of a truth' admits of no dispute.

Our author seems to please himself with the idea that he is the *first* who has properly shown what is meant by "the *image* of the beast" in Rev. xiii. 14.

'When I came to the image of the beast (says he) the *first* thing that presented itself to *my* mind was the Pope. Surely, thought I, *he* must be the image intended; but, when I came to look more *narrowly* into the subject, I was *convinced* it was so, for I found that he *fully* answered every part of the description; his existence, too, has run parallel with the beast, and therefore they are almost always mentioned together. The Pope, then, and the Pope only is, *I am persuaded*, the image; and the voice of history will explain how it was that the second beast made an image to the first.'

How unfortunate it is for Captain Maitland's reputation, that exactly the same explication was given by Dr. Cressener, in 1689, in his "Demonstration of the Principles of the Protestant Applications of the Apocalypse," and again, in 1758 by Bishop Newton in his well-known "Dissertations on the Prophecies." 'What appears most probable' (says this learned and judicious commentator, after enumerating a variety of opinions) 'is, that this *image* and representative of "the beast" is *the Pope*. He is properly "the idol" of the Church. He represents in himself the whole power of the beast, and is the head of all authority temporal as well as spiritual.'

In attempting to explain Rev. xiii, 19. "no man might buy or sell, save he that had the mark or the name of the beast," our author says 'The second beast causes all to receive the mark of *the cross* in their right hand, or in their foreheads and this is the practice of Roman Catholics even to this day

for, when in the performance of any act of devotion, or surprised into any sudden emotion, they almost invariably make the sign of the cross on their foreheads, hands, or breasts; and this custom serves outwardly to distinguish them as members of the Roman Church.' 'If any man did not mark himself in this manner, it was a sure token to the beast that he was a heretic, and no one dare buy any thing of him, or sell any thing to him.' Here, again, we have an explication founded on ignorance. The frequent signing with the cross, did not, as Captain M. seems to imagine, originate among the Papists, nor in the corrupt times of the church. Justin Martyr, in his second Apology, speaks of the prevalent use of the sign in his time, exults over the heathens for their ignorance of its meaning, and expresses his astonishment that, amidst all the devices of Satan in suggesting heathen rites to accord with some Jewish prophecy, none had been introduced to this effect. 'Here' says he, 'the devils were out in their politics, not to have 'one of Jove's sons crucified in imitation of Christ, but this, being 'symbolically represented, they could not decypher the meaning of the symbol; though the cross, according to the prophet, 'was the great characteristic in his power and government, 'and is visible almost in every thing we see.' Tertullian also (*de Cor. Mil.* cap. 3.) affirms that the Christians not only employed the sign in baptism, but that they stood to pray with their hands crossed, and employed the sign in almost all the actions of life. And, in his Apologetic, he refutes the calumny that the Christians *worshipped* the cross, although he fully admits that they frequently employed the sign.

Bishop Newton is here, also, before Captain Maitland in applying the literal interpretation of "buying and selling:" for our own parts, however, we prefer the interpretation of Mr. Evanson in his "Letters to Bishop Hurd," which, that our article may not be altogether barren of interesting information, we shall insert.

'Since the apostate church is called *the city Babylon*, and, in the eighteenth chapter, is represented as carrying on a most extensive and gainful traffic, and her teachers are described as *merchants*: the causing that *no man might buy or sell* who wore not the badge of servitude to the religion of the civil magistrate, may, with great reason be interpreted to signify the prohibiting all persons from giving or receiving any religious instructions, but what were conformable to the standard of belief, which the ruling powers, for the time being, decreed to be truly orthodox.'

Captain Maitland concurs with Mr. Faber in reference to

the *name* of the beast. Amongst the various opinions, says he, 'I find none so conclusive and satisfactory as that which is adopted by Mr. Faber.' This is no other than that the name is *Lateinos*. It is not a little curious that on this point opinions should have so run round as to bring speculators to exactly the position occupied by Irenæus, the disciple of Polycarp. 'The name *Lateinos* (says that celebrated father) 'contains the number 666: and it is very probable because this last kingdom is so called. For they are 'Latins who now reign. But we will not boast of this discovery.*'

There is no part of the Apocalypse which has so much, and, as we think, so unsuccessfully, exercised the imaginations of writers as this relative to "the number of the beast." It has been fancied to designate *Adonikam*, *Lampetis*, *Titan*, *Vespasian*, *Domitian*, *Trajan*, *Adrian*, *Antoninus*, *Valerian*, *Aurelian*, *Dioclesian*, &c. in ancient times. Afterwards it was interpreted to mean *Athanasius*, or *Arius*, or *Mahomet*. A century ago it was explained sometimes as *Ludovicus*, at others as Prince *Eugene*. Now, it is imagined to signify *Ludovicus* or *Napoleon*, or the Hebrew for *lilies*, the established symbol of the French Monarchy; which 'Hebrew for lilies (says 'Kleschius) does amount, with perfect exactness to the number 'of 666.' Thus do men in succession, century after century, interpret prophecy, and for aught we can say to the contrary, with very honest intentions, to square with the impressions made upon the minds of the vulgar by the most momentous of concurrent events, or the most splendid actors in the passing times. For our own parts, though we have no wish to swell the number of dreamers upon this topic, we may perhaps be allowed to say that the simplest and most natural explication seems the best. We suppose, then, that "the number of the beast" is intended to point to the number of years *after* the writing of the Apocalypse when the power denoted by the beast, (and whose continuance is to be $3\frac{1}{2}$ prophetic or 1260 real years) shall first appear. On this hypothesis, the rise of the beast would be about $90 + 666$ or A. D. 756; and 1260 added to this would give 2016 for the termination of that antichristian power, whatever it may be. We know not, nor do we much care, whether our readers will think it any confirmation of this notion that, in the year 736, Pepin of France made a grant to the Pope of the temporal dominion of Rome. If 1260 be added to this date, we have 1996 or nearly 2000, for the

* Irenæus, Lib. v. cap. 30, p. 449. Grab.

extinction of this antichristian power. We are, however, free to acknowledge, that the following passages from the celebrated "Catholic Epistle of St. Barnabas," written in the first century, furnishes a rather striking corroboration of our *speculation*;—for we have not suffered it to mature into an *opinion*. In the fifteenth section of that Epistle, where the writer is shewing "that the sabbath of the Jews, was but a *figure* of a more glorious sabbath to come," he says—

' Even in the beginning of the creation he makes mention of the sabbath. *And God made in six days the works of his hands and he finished them on the seventh day, and he rested on the seventh day and sanctified it*: consider, my children, what that signifies, *he finished them in six days*. The meaning of it is this; that in *six thousand years* the Lord God will bring all things to an end. For with him *one day is a thousand years*; as he himself testifieth. Therefore, children, in six days, that is, in six thousand years [from the creation] shall all things be accomplished. And what is that he saith, *and he rested the seventh day*? He meaneth this, that when his Son shall come, and abolish the season of the wicked one, and judge the ungodly; and shall change the sun, and the moon, and the stars; then he shall gloriously rest *in that seventh day.*'

One other instance, (the only remaining one we shall specify) in which an interpretation thought by Captain M. to be original, has been long anticipated, relates to the destruction of the Papacy by the French Government. Commenting upon Rev. xvii. 16, "the ten horns which thou sawest shall hate the whore, and make her desolate," &c, he says,

' We here behold some of the effects of that spirit which has lately spread with such alarming rapidity over the earth, I mean the spirit of infidelity. Already has it convulsed both the civil and religious world, and it is destined to act a very conspicuous part for a few years longer, till the 1290 years are accomplished, and the words of God are fulfilled. Before the rise of this spirit, that is, previously to the days of the French Revolution, this part of the prophecy *must have been totally hid from view.*'

Now, so far is this from being correct, that had our author been as conversant with writers on the Apocalypse, as he certainly ought to have been before he attempted to give the public fresh information on the subject, he would have found that many of them long ago depicted the prominent events arising out of the French Revolution, more clearly than he has done after the event. Even Bishop Newton, whose "Dissertations" we suppose are in the library of every man of reading, when expounding the above verse, says—

‘ Some of the kings who formerly loved her, grown sensible of her exorbitant exactions and oppressions, shall ‘hate her,’ shall strip, and expose, and plunder her, and utterly consume her with fire. Rome therefore, will finally be destroyed by some of the princes, who are reformed or shall be reformed from Popery: and as the kings of *France* have contributed greatly to her advancement, it is not impossible, nor improbable, that some time or other they may also be the principal authors of her destruction.’

There is, in truth, nothing more remarkable in the whole history of Apocalyptic interpretation, than the coincidence of writers in foretelling the French Revolution, and the consequent partial if not total downfall of Popery, however they might differ in every other feature of explication. Twenty years ago, the most striking of these references to the French Revolution, were quoted and talked of by every one. Many of the talkers and speculators of those days are now silent, and a new generation occupies their places, to some of whom a selection of the most singular of these explanatory conjectures may not be unacceptable.

1. The earliest complete Commentary on the Apocalypse which we have had an opportunity of consulting, was written by Napier, the celebrated inventor of Logarithms, and given to the world in 1593. It is a most elaborate work, containing first a scheme of interpretation, and then both a continued paraphrase, and an historical commentary: the whole is very ingenious, though often, it must be acknowledged, very fanciful. What latter expositors have applied to *France* only, he supposes applicable to *England* and *Scotland* first, and then to part of *Germany*, and to *France* in succession. Our copy of this curious old book is in the French language, and was published at Rochelle in 1607: its title is “*Overture de tous les secrets de L’Apocalypse, ou Revelation de S. Jean. Par Jean Napeir (e. à. d. Nompareil) Sieur de Merchiston: reueuë par lui-mesme: et mise en François par Georges Thomson, Escossois.*” We shall quote without translation:

—‘ Ces trois grands jours demi, procurés estre mesme espace de temps estans finis, durant lesquels les deux Tesmoins, ou deux *Tesmens de Dieu* estoient gisans morts, le tente dit ‘à ceste mesme heure-là, la dixiesme partie de la cité (antichristienne) tomba.’ (Apoc. xi 13), c’est à dire que la dixiesme partie des abbayes, monasteres, conuens, et de la police papistique, seroit destruire...en l’Angleterre, en Escosse, ensuite en anciens endroits de l’Allemagne, ensuite en France et autres pays,” Paraph. Apoc. xvii. 16, 17. “ Et ces sous rois (que te sont apparus sous la figure de cornes)

‘ par apres commencetont y à haïr ceste cité adolatre, et la y despouilleront de ces honneurs et dignités, et y mangeront son patrimoine, et reuenus, et finalement la destruiront par feu elle mesme.” L’*Applica Historique*. “ Neantmoins à ceste heure ces Rois chrestiens, ses confederées, commenceront à la haïr, et à renoncer à ses superstitions papistiques, et la despouilleront de ses honneurs et dignités, (voy. Dan. vii. 5), et s’approprieront ses richesses, benefices, et reuenus, et à la par fin quelques uns d’eux pilleront ceste cité mesme, et luy osteront tous ses ornemens precieux, et brusleront ses edifices, et les destruiront à jamais. Car jacoit que Dieu ait fait que par le passé, ces princes [i. e. of England, Scotland, Germany, and France] l’autorizassent d’un accord, neantmoins ores est venu le temps, auquel Dieu a arresté, qu’ils s’en reuoltassent et la destruisissent elle diie.” “ En l’Ecriture, le nom de Roy, est general pour tout gouverneur ayant supreme autorité, soit il Roy, ou Monarque, ou Empereur, etc.’

2. Dr. Thomas Goodwin, of Magdalen college, Oxford, who wrote his *Exposition on the Apocalypse* in 1639, says,

‘ By the tenth part of the city, I understand, as Mr. Brightman before me, some one tenth part of Europe.” “ I think it probable that *France* may be this country; and that in this *Revolution* men will be deprived of their names and titles, which are to be rooted out for ever, and condemned to perpetual forgetfulness.” “ *France* may have the honour to have the last great stroke in the ruining of Rome.’ And this ‘ figurative earthquake, though happening only in one country, may extend its effects to others, so that a great shaking of states, as well political as ecclesiastical may be intended.’

3. Dr. Peter Jurieu, a celebrated French Protestant, in a learned work on “ the accomplishment of Scripture Prophecies,” published at Rotterdam in 1686, speaks as follows:

‘ “ They heard a great voice from heaven, saying, unto them come up hither.” This is referable to France. *Heaven* is the throne, it is the sovereign dignity, which in a state is exactly the same that heaven is to the earth, in light, in lustre, in good or bad influences, in situation, and in elevation. From heaven, that is from authority and the prince who reigns; they heard a voice, they received an order; not a small, clandestine, silent voice, but a great voice, that is a public command, a solemn edict; and this voice said unto them come up hither.’

In this quotation we have certainly a singular conjecture fully verified, when the *Tiers Etat* received a public command from Louis XVI.* to come up hither and assist in the

* It has not been generally noticed, though it is certainly worth observation, that this unfortunate Monarch was a signal instance of the accomplishment of the denunciation in the second commandment. He was the fourth in descent from Henry IV. the first

national deliberations. But Jurieu proceeds a few pages farther on :

‘ What is this *tenth part of the city*? In my opinion we cannot doubt that it is *France*. This kingdom must build its greatness upon the ruins of the *Papal Empire*, and enrich itself with the spoils of those who shall take part with the *Papacy*. They who at this day persecute the Protestants, know not whither God is leading them. This is not the way by which he will lead *France* to the height of glory. If she comes thither, it is because she shall shortly change her road. Her greatness will be no damage to Protestant states; on the contrary, the Protestant states shall be enriched with the spoils of others, and be strengthened by the fall of antichrist’s empire. This *tenth part of the city* shall fall, with respect to the papacy, it shall break with Rome and the Roman religion. But some space of time shall pass, probably some years, before *France* shall wholly throw off the yoke of popery.’

4. An anonymous French writer contemporary with Jurieu, and whose work was translated into the English language, and published in 1688, under the title of “A new Systeme of the Apocalypse,” has these remarks :

‘ “ John speaks not of *places*, but of one *place*, and that place or street which the text doth design, seems beyond all contradiction to be *France*.” “ I shall be much deceived if there is not a *Revolution in France*. It is not to be questioned that there will be a surprizing change in that country, not merely with respect to religion, but in reference to *justice, to policy, to the finances, and to war*.”

He infers, also, in the same manner as Jurieu, that the French revolution would originate from the summons of the king on the throne ; and afterwards observes, that

‘ As it is the king of France who contributeth most to the glory of the papacy ; so it shall be a king of France that shall contribute most to its ruin.” [After assigning the reasons on which he founds his expectations, he proceeds]—‘ Seeing the Holy Spirit had the most excellent of all the popish kingdoms in his eye ; and since we have seen the death which in so surprizing a manner hath befallen the witnesses in France, we may without any difficulty conclude that it is *France* which is *THE tenth part of the city* that is to fall. It is, then, the city, the papal kingdom, which is to receive a terrible loss by the falling away of France : whereas *France itself* will increase both its strength and glory, by that falling off and withdrawing.’ ‘ The societies of the monks and French clergy shall be put down, and they shall banish themselves out of the realm on their not finding it to be their interest to continue!’

king of the house of Bourbon) who had been a Protestant, but apostatized to the idolatrous catholic religion, for no other reason than that he might establish his posterity upon the throne of France!

5. Dr. Cressener, in his "*Judgements of God upon the Roman Catholic Church*," published in 1689, declares it as his opinion 'that *the tenth part of the city* may very well signify *the kingdom of France*; and that with respect to the symbolic resurrection of the witnesses, it is very difficult to imagine where this *can* happen but in the kingdom of France."

6. Mr. Fleming, in his "*Apocalyptical Key*" published in 1701, has language still more extraordinary than any we have yet quoted:

'I cannot but hope that some new mortification of the chief supporters of Antichrist will then happen [that is, before the end of the 18th century]; and perhaps the *French monarchs* may begin to be considerably humbled about that time: that whereas the present French king takes *the sun* for his emblem, and this for his motto, *Nec pluribus impar*, he may at length, or rather his successors, and *the monarchy itself* (at least, before the year 1794) be forced to acknowledge, that, (in respect to neighbouring potentates) he is even *singulis impar*. But as to the expiration of this vial [the fourth] I do fear it will not be until the year 1794. The reason of which, conjecture is &c."

7. The profound and erudite Vitranga, in his *Commentary on the Revelation*, published at Amsterdam in 1719, asks,

'What can be more suitable than to understand here by the *tenth part of the city* some illustrious kingdom, which, being under the dominion of Rome with respect to religion was of distinguished rank among the ten kingdoms, and had hitherto defended the Romish superstition? It is here said in a figurative sense that it would *fall*, since by means of those *mighty commotions* by which it was to be shaken, *it would be torn from the body of the antichristian empire*." "France may be the forum of the *great city*." "The *earthquake* in this tenth part of the city is an event which history must illustrate. It is not perfectly clear from the prophecy of what *kind* these commotions are; whether warlike, such as are wont to shake the world and subvert the existing government, or whether they are *such as arise on a sudden from the insurrection of a nation that has been long oppressed*: the words of the prophecy appear to favour the latter sense. In the predicted catastrophe some *thousands* will undoubtedly perish, distinguished by their *elevated dignities or nobility of birth*."

8. Daubuz in his valuable "*Commentary on the Apocalypse*" published in 1720, when explaining the clause "*they shall eat her flesh*," says

'From this clause it appears that the secular powers who shall attack this *whore*, will not only *strip* her of her riches and revenues, but shall *appropriate them to themselves*.'

9. Mr. John Willison, a Scotch minister, who published "Twelve Sermons" at Glasgow in 1745, thus expresses himself in one of them :

' Before antichrist's fall one of the ten kingdoms which shall support the beast, shall undergo a *marvellous revolution*. Rev. xi. 13. By this *tenth part* is to be understood one of the ten kingdoms into which the great city, Romish Babylon, was divided. This many take to be the kingdom of *France*, it being the tenth and last of the kingdoms as to the time of its rise, and that which gave Rome the denomination of *the Beast with Ten Horns*, However unlikely *this* and other prophecied events may appear at the time, yet the Almighty hand of the only wise God can soon bring them about *when least expected*.'

10. An English anonymous writer who published a "Dissertation on the 13th and 14th verses of the 11th chapter of the Revelation" published in 1747, has a passage corresponding in purport with most of the above, and with which we shall terminate these quotations.

' We learn by former accounts in this book where the expression *a great earthquake* is used, that it intends remarkable commotions in a state or kingdom; and such as are attended with a *revolution* in the body politic, or form of government. I conclude that in *France* there will be a *dissolution* of the present form of government, and the introduction of a *new system*, both in civil and ecclesiastical matters within that dominion.'

Captain Maitland will perceive, should these extracts fall into his hands, that the French Revolution and its consequences, have not been so '*totally hid from the view*' of earlier commentators on the Apocalypse, as he seems to imagine. Regarded as conjectures *before* the event to which they point, they are certainly very extraordinary: yet in several cases the authors of them have blundered as much as others when they have endeavoured to fix the precise time when certain events should occur. Thus, *Brightman*, though in most respects a judicious commentator, was led into error the moment he attempted to determine the commencement of the millenium. He fixed it to the year 1695! And even *Jurieu*, from whose writings we have extracted some striking passages, gives a very specious computation from which he infers, decidedly, that it will be "the year 1785 in which shall come the glorious reign of Christ on Earth!"

We confess that we have an object, and to us it appears an important one, in having dwelt thus long upon the subject of Captain Maitland's book. There is no topic on which they who are tempted "to be wise above what is written" write or speak so eagerly, or listen for instruction so patiently.

as the explication of unaccomplished prophecy. Yet there is none in which fallible man is more likely to mistake. Among commentators who have devoted long lives of patient and skilful inquiry, to the interpretation of the Apocalypse especially, we usually find that scarcely any two agree, except perhaps in reference to some one striking event, such as the French Revolution. If veterans have thus failed, how can stripling theologians hope for success? There is, besides, something in the very language of the Apocalypse, which, whatever may be the temptations to aim at its exposition, and whatever might be the gratification arising from *successful* inquiry, is enough to deter all but very bold, or very wise men; except as they take up the subject in the course of general commentary. "If any man shall *add* unto these things God shall add unto him the plagues that are written in this book. And if any man shall *take away* from the words of the book of this prophecy, God shall take away his part out of the book of life." What is the ready inference to be drawn from this solemn threat? We reply, in the words of the excellent Richard Baxter: "It is *dangerous*, men, to make bold, cabalistical, fanatical expositions of this book, and to call our own conceits *the sense* of Revelation." We do not mean by all this, to discountenance cautious, temperate, and diffident, but hasty, crude, and confident investigation; and we cannot express our own sentiments on the subject more to our satisfaction, nor probably to that of our readers, than in the following passages of the same admirable writer, with which we shall close this article.

To say, *I know not* what I would know and can not, is easier to me, than the dread of being guilty of the sin threatened in the conclusion of this book, that God will add the plagues in it to them that add to it, and blot his name out of the book of life, who taketh from it. (I deny not other men's knowledge, but my own: *Ignorance of men's, ignorance is the mortal disease of the world:*) To add to the *sense* is to add to the book: To say, *this is the sense*, when I know it not, and where five of the wisest are of *four minds* (and common christians take all on trust) *this* exposeth me to the dread of this heavy curse.

I blame not modest conjectures, if men will but confess their uncertainty, when they are uncertain, *and not make an uncertain opinion an article of faith*, and sacrifice to it certain fundamental truth or duty, the church's peace, or christian love, nor use it to kindle a partial, hating, dividing zeal. Good Mr. Brightman, with a pious mind, determine many things very confidently, which time hath already confuted; and many others have been confuted by setting times, which being past have confuted them. This hath frightened some others from that boldness, who yet

‘in other uncertainties have been so confident as that they have drawn many good people *thereby to measure their faith and charity*. I am far from thinking that deeper students are as ignorant herein as I: but I would not have all that are as ignorant, looked upon as aliens. And I confess that I am less able to expound prophecies than *Daniel*, who yet thus concludeth, Ch. xii. 8, 9. *And I heard, but I understood not: then said I O my Lord, what shall be the end of these things? And he said, go thy way, Daniel for the words are closed up and sealed, TILL THE TIME OF THE END.*

‘Yet I say, as *Calvin*, “I make no doubt but the Revelation is God’s word, though I understand it not;” and that it is not useless; yea so much as I do understand is of exceeding comfortable use. Though I know not whether the New Jerusalem will come down from heaven before, or at, the Common Resurrection, it rejoiceth me that *it will come*: and God having condescended to describe it, as glorious, by *corporeal* similitudes, to us that have not full ideas of things *spiritual*, it is a meet means of our comfort by such similitudes, to conceive of that glory; and even to imprint them on our minds, to further our desires of that blessed state, and make us love and long for Christ’s appearing, and cry daily, *Come Lord Jesus.*’

Art. III. *The History of Bengal, from the first Mohammedan Invasion until the virtual conquest of that country by the English, A. D. 1757*. By Charles Stewart, Esq. M.A. S. late Major on the Bengal Establishment, Professor of Oriental languages in the Honourable East India Company’s College, Herts, Author of the descriptive catalogue of Tippoo Sultan’s Library, and translator of the travels of Mirza Abu Taleb Khan, 4to. pp 578. Price 2l. 2s. Black, Parry and Co. 1813.

WE do not know that this book will afford much gratification to the general reader, or be of any great service to the political philosopher, even when he speculates upon Indian affairs: and of materials for the future historian, it contains but little which was not previously accessible to the European scholar,—the only sort of scholar from whom any thing like a complete history of India is to be expected. Still however, we acknowledge obligations to the oriental adept by whom this work has been prepared. Inconsiderable as may be the intrinsic value of the oriental writings, it is at least some satisfaction to be assured that they have been explored to the utmost; and that they contain, for any useful purpose, little of which the public is not, or will not in due time be possessed. At least, we may now rest perfectly well satisfied that such is the case with regard to Bengal. Mr. Stewart has the reputation of unrivalled skill in the languages of India, and it is not likely that any work of importance on the subject of which he treat

should have escaped his knowledge and research. It is no good argument against the curiosity or completeness of his Indian exploration, that he is found not very fastidious about European authorities, when it happens that he has any occasion for them; as for example, when he rests quietly contented with a reference to the *Universal History*, although the original sources from which that history is compiled, were within his reach. It ought to be remembered that it is an oriental history, from oriental materials, which he undertakes; and that, when he only ekes out these materials, or corroborates their statements, by European information, any well-received authority, he may have supposed to be sufficient for his purpose. The work, as may be sufficiently gathered from the title, is the history of the Mohammedan government which existed in Bengal, from its first establishment till its final overthrow. And for this purpose the author professes to have done little more than to have abridged and translated the native, that is the Persian historians.

We have some objections to the subject, for the purpose of a separate work. It came recommended to the author, we have no doubt, by the circumstance of Bengal being the principal seat of the English interests in India. But the history of Bengal is involved with the general history of Hindustan, of which it formed only a district or province, often, indeed, aiming at independence, and at times acquiring a short lived and imperfect enjoyment of it, but in general constituting only a portion of the great Mohammedan empire of India, and subject to its general administration. To render the Mohammedan history of Bengal, therefore, intelligible, it is necessary to incorporate with it the general history of Hindustan,—and this is productive both of perplexity and awkwardness. It gives, if we may so express ourselves, a sort of double plot to the history; and what is worse, it renders the grand plot subservient to the little one. The object to be gained, too, is not, in our opinion, worthy of the sacrifice. There appears very little, indeed, in the separate history of Bengal, of consequence enough to require a peculiar narrative. The *general* history of the Mohammedan government in India is instructive, both as an important portion of the general history of mankind, and as explaining more satisfactorily the state of India when it passed into European hand and became a field of operation on which this country has acted so conspicuous a part. But, within this extended range, we humbly conceive that all which is very interesting to the British reader or philosopher, in the Mohammedan system of government, might be fully contained, because any

man in drawing up a Mohammedan history of India for British use would naturally turn a vigilant eye upon Bengal, and note with rather more particularity than in the case of the other provinces, the events most remarkably affecting it. The truth is, that a general sketch, involving characteristic specimens, exhausts the instruction of Mohammedan history. Among a people who have made no further progress in civilization than has yet taken place in the Mohammedan countries of Asia, the course of events has in it so much sameness, and is so much guided by the most obvious and vulgar passions, that its details are both tiresome and unprofitable. They offer a perpetual recurrence of similar events, produced by similar causes.

The author, indeed, in some degree, acknowledges the imperfection of his subject, and seems to hope for readers chiefly, if not solely, among that portion of his countrymen whose curiosity is more than usually attracted towards India by their intention to make it the scene of their actions and enjoyments in the meridian of life; or whose associations with India are numerous and strong, from their having passed in it the best years of their existence.

'In offering, says he, 'this work to the public, I do not flatter myself that, to the generality of English readers, it will have many attractions. To those who are looking forward to Bengal as their place of sojourn for several years, a work which faithfully details the events that have been transacted in the country they are about to visit, will, I should hope; prove both instructive and interesting; and to those who have already been resident in the East, it may be presumed to afford some pleasing reflections, by recalling to their minds scenes where many of them will probably acknowledge they have spent the happiest period of their lives.'

We think that in this passage the author appreciates his book correctly, and with a just conception of the only considerable class of persons to whom it can afford much either of amusement or instruction. When he says, 'to those whose views are not confined to the circle of domestic occurrences, or European politics, I trust it will not be unacceptable,' the phrase is so modest that one cannot easily dissent from it. To those who endeavour to look at history, with a wider range of vision, than what is barely sufficient to comprehend the narrow 'circle of domestic occurrences or European politics,' and who aim, with whatever success, at acquiring those views of history which appertain to the philosophical historian and statesman, to the observer of human affairs on the grand general scale,—to such persons the work will

certainly not be *unacceptable*, because it is at least something added to the mass of materials: but it would be mere compliment to speak of it as very valuable. With regard to our general knowledge of the Mohammedan character, government, and policy in India, or even of such of the events of Mohammedan history as have had any exclusive or durable influence upon the state of India, it was not much less complete before the appearance of this history, than it is now rendered by means of it. In Dow's translation of *Ferishta*, (to which we are extremely happy to find Major Stewart affixing his seal of authenticity and fidelity) in Scott's collection of translations, in the translation of *Seir Mutakhereen*, in that of the *Ayeen Akberry*, in Hamilton's translation of the *Heduya*, or code of Mussulman law, and the researches which have been made into the intricate subject of India taxation and revenue, there will be found all that is requisite, joined with the remarks of the instructive *Bernier*, and other European travellers who observed the Mohammedan government of India, while the structure was yet entire, for forming pretty accurate conceptions of every thing of importance in the Mohammedan history of that region.

We are far from wishing, however, to discourage the disclosure of any thing which is found in the languages of the East. We are now so closely connected with the people of that quarter of the globe, that we never can know them too minutely; and certainly the literature of a people is one of the principal circumstances by which they are to be known. But we should in general prefer translations, and those as literal as possible, to mere compilations from aggregate masses, because the matters of fact from being already notorious, or of little importance, are hardly worth the trouble of compiling, and because it is impossible such compilations should give us any of those minute and distinctive features of national character, which, after the general outline of their polity, and story, are almost all that is interesting in the account of a half civilized race. We should, we must confess, have felt ourselves under larger obligations to Mr. Stewart, had he selected the most valuable morsels of history, or the most characteristic pieces of the general literature of the Iudo-Mahomedans, and given us a close and faithful translation of them. Even this, perhaps, might not have thrown much additional light on their polity or story, but it would at least have taught us something respecting their personal feelings; which, by the power of sympathy, is always interesting, even where the instruction afforded is but inconsiderable.

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Mr. Stewart, less deeply infected with bigotry, than has been very common heretofore with our oriental scholars, frankly confesses some of the defects of the Persian historians.

‘It is to be regretted, he says, that in the details of the transactions of the Musselman kings or governors, the narration is seldom varied, by any account of the state of civilization or of the progress of the arts and sciences: but in a despotic government, where the tyrant was every thing, and the people of no political consequence, and in a state where every individual was a soldier, and educated from his childhood in military habits, it is not to be expected that the historians, generally pensioners of the monarch, should adorn their pages with a detail of circumstances not suited to the taste of their readers.’ p. ii.

It is a fact worth remarking, that though Mohammedan India has abounded with historians, that is, historians writing in the Persian language, (which has always been the written language of the Mahomedans in India,) it has produced but few specimens in any of the other departments of literature. In Persia itself, poets have always been numerous. No poet of any eminence seems to have arisen among the Mohammedans in India. The Persians, in their own country are not without certain attempts, such as befit a rude people, in the metaphysical and mathematical sciences; which it is remarkable enough, are the first sciences in which a rude people generally begins its philosophical career: and it is worthy of notice, too, that their metaphysics generally run to the very highest abstractions, and are often distinguished by intense subtlety, and useless refinements. But in this department, again, the literature of the Mohammedans in India has remained not only barren but rather desolate. The number and excellence of their historians, therefore, who are perhaps superior to any other historians of the East, and their deficiency in other branches of literature, exhibits a phenomenon the cause of which it might be of some use to ascertain.

The neglect which Mr. Stewart so properly remarks in the native historians of India, to delineate the state of civilization, the progress of knowledge, and of government, and of the necessary and ornamental arts, he has not thought proper to supply. He deals out what he has received from his Persian guides; and he gives little or nothing more. This is greatly to be lamented. If Mr. Stewart had entered upon a delineation of the state of government and of civilization in India under the Mohammedan sway; of the state of literature, the state of law, the state of the arts and the other circumstances which mark the condition of

people, he would have rendered an important service; because hardly any thing of this sort has ever yet been attempted; and because his intimate knowledge of the people and languages of India would have been auxiliaries, which, even had he not possessed much of the faculty of generalization, would have enabled him to add to the stock of information on the subject, and to correct the vague ideas respecting the foundation of our Indian interests, which commonly float in the minds of our countrymen, both governing and governed.

Were we permitted to offer our advice, indeed, a work of this sort, upon a somewhat extensive scale, is one which he would yet undertake. Could he not give us what might bear the character of a statistical account of Hindustan under the Mohammedan government, including all that his copious sources might supply, under the several heads into which approved books of statistics are usually divided?—such general heads, for example, as those which are filled up in Mr. Wakefield's recent work on Ireland? The information on some of the topics would be more, on others would be less perfect, and on some would be extremely defective. But upon the whole, we are persuaded that materials exist for making, on this plan, a very instructive work.

With regard to the documents which belong to the English part of the Indian history, Mr. Stewart tells us one remarkable fact. 'The office of the keeper of Indian records,' he says, 'being unfortunately in a damp situation, the ink is daily fading, and the paper mouldering into dust: the constant attention of Mr. Jackson, (Keeper of the Records at the India House) and his assistants, is therefore required to take copies of those documents which are fast vanishing from sight.' We have seldom met with any thing more wonderful than this;—the East India Directors allowing their records to remain in an improper place, which is consuming them—and employing persons to replace what might be prevented from decaying!—This seems, in the first place, to be *making* work, for the sole pleasure of paying for it. Then, too, the new work is, by its very nature, incalculably inferior in value to the work destroyed. A record itself, and the transcript of a record, are very different things; and in point of evidentiary force of very different importance, unless where the transcript is taken with very particular cautions and safeguards. In the East India House, these transcripts are taken with no safeguards and cautions at all. They are taken liable, more or less, to all the common chances of involuntary error and inadvertence; and if we

could suppose any motive to falsify, the facilities for falsification exist in full perfection. If any occasion should ever occur in which the production of these records should be wanted as evidence, their testimony in favour of the Company, at least, would undoubtedly come with diminished force.

Mr. Stewart does not pretend to give any account of the Hindus, or of the political state of Bengal, previous to its subjugation by the Mohammedans; pleading in apology the total want of Hindu records. This is a remarkable circumstance. The Brahmans, though cultivating a kind of literature which was subservient to their own purposes—the purposes of religious imposture; in no instance, it should seem, founded their superstitious or astrological dicta, on historical record; nor has any such production been discovered among the literary stores of that people. ‘Although the Hindus of Bengal,’ says our author, ‘have an equal claim to antiquity, and civilization, with the other nations of India;’ that is, with regard to civilization, a claim without a foundation, ‘Yet we have not,’ he continues, ‘any authentic information respecting them during the early ages of their progress; nor is there any other positive evidence of the ancient existence of Bengal, as a separate kingdom, for any considerable period, than its distinct language, and peculiar written character.’ Notwithstanding this decisive circumstance, like most of his brethren, of the Anglo-Indian class, Mr. Stewart has a set of extremely vague opinions on the subject of civilization; and is so well contented to adopt without examination what others have taught, that he can discourse about ‘that high degree of civilization in which the Hindus were found when first visited by Europeans;’ just as if they had lost any part of their civilization since that era; or as if their condition, in respect to all that elevates and adorns human nature, placed them not at an intermediate stage, far nearer the state of savage life itself than that of the most improved nations of Europe.

Mr. Stewart tells the usual story about the prodigious importance of such and such things, in our Indian acquisitions. ‘The province of Bengal,’ he exclaims, ‘is one of the most valuable acquisitions that was ever made by any nation!’ and then he goes on with an inflated enumeration of its natural barriers and defensive strength, its vast fertility, and other advantages; forgetting only one little circumstance,—that it costs us a great deal more than it is worth; that the expence of keeping it is greater than its revenues; and that instead of yielding us any thing,

boasted India has always taken from us. Its revenues, in our hands, have never come up to the expence of its government; the deficit has often been supplied from the wealth of the people of England; and, on the balance of money transactions, the Indian government is our debtor: we are the poorer for it, not the richer. This, too, is not a matter of dispute. It stands upon the face of the Indian accounts themselves.

Whatever this 'most valuable acquisition' produces, comes to the East India Company. They have been the masters of its revenue; and whatever it was capable of yielding, all has been theirs. But what is the state of the Honourable Company, between these pretended riches on the one hand, and the necessary expenditure on the other? Why, that they are struggling in an ocean of debt, needing an annual assistance, annually increasing, and already amounting to millions, to keep them afloat. This loose talk about the value of India, is just as if a man should expatiate largely on the productive capacity of a great army, and, calculating the plunder which it might take during each campaign, should represent it as capable of enriching the country to which it belonged, notwithstanding that the country meanwhile might be sinking under the burthen of maintaining it.

The time which is comprehended in the history of Mr. Stewart is a period of about 800 years; commencing about the middle of the tenth century of the Christian era, and closing about the middle of the eighteenth. In this interval, which is not of remarkable length, two foreign dynasties, one after the other, run the career of invasion, conquest, establishment, exclusive power, then gradual decline and fall; exhibiting a singular specimen of the course of affairs among a rude people, and of the sort of events and characters by which their history is filled. The first Mohammedan conquerors to whom India submitted, were the people of the mountainous country, bordering upon India, which had formed part of the Persian empire, under the more powerful of the Khalifs, and other great sovereigns of Persia, but had assumed independence under its governor, when the power of the Khalifs declined. This was the Afghan, or Patan dynasty of Indian sovereigns. The second was that of the Moguls, the countrymen of Ginghis Khan and Tamerlane the Great, who had established a vast empire at Samarcand, covering the ancient Transoxiana and Bactria, and extending from the shores of the Caspian to the mountains of India. This dynasty of Indian sovereigns received its commencement from Baba, its firm establishment from Akbar, its highest elevation from Aurungzebe; from whose time it sunk with so much rapidity, that in little

more than 20 years the great empire of the Moguls was crumbled into dust, and the last of its emperors was a pensioner of a company of English merchants.

The fate of Bengal which is the subject more peculiarly of Mr. Stewart's narrative, under these dynasties, was as follows. It was first subdued, and annexed in the shape of a province, to the Patan empire, about two hundred years after that empire was founded. It was governed by deputies of the Patan emperors, as a constituent part of their empire, for rather more than a century. When the springs of the Patan government relaxed, and the governors of the more distant and powerful provinces began to aspire to independence, the governor of Bengal was among the first to throw off his allegiance; and a series of Mohammedan chieftains, generally elevated by treachery and violence, of whom hardly one could secure his power to his son, ruled the province as independent princes, for rather more than two centuries; till it was added to the empire of the Moguls by the power of Akbar. It was now governed once more, by an Imperial deputy, as a branch of the great Indian empire. Shortly, however, after the death of Aurungzebe, when weakness and effeminacy were rapidly demolishing the Mogul power, the subjection of Bengal began to be nominal more than real. It was held by patent from the emperor, and payed or promised to pay a small tribute; but the will of the emperor quickly ceased to have much power over its administration, or the succession of its governors or Subahdars. It was in this political situation, when its Subahdar or nabob was overthrown by the English,—into whose hands the government of Bengal virtually fell.

Among the turns of fortune, which in India so frequently raised individuals from the lowest state of depression, to the highest power, the following is one of the most remarkable. Mr. Stewart introduces it, verbatim, from Douro Tenstita.

‘About twenty years before the accession of the emperor Jehangire, Chaja Aiass, a native of the Western Tartary, left that country to push his fortune in Hindoostan. He was descended of an ancient and noble family, fallen into decay by various revolution of fortune. He, however, had received a good education, which was all his parents could bestow. Falling in love with a young woman as poor as himself, he married her; but he found it difficult to provide for her the very necessities of life. Reduced to the last extremity, he turned his thoughts upon India, the usual resource of the needy Tartars of the north. He left privately friends, who either would not, or could not assist him, and turned his face to a foreign country. His all consisted of one sorry horse, and a very small sum of money, which had proceeded from the sale of his other effects. Placing his wife upon the horse,

he walked by her side. She happened to be with child, and could ill endure the fatigue of so great a journey. Their scanty pittance of money was soon expended, they had even subsisted for some days upon charity, when they arrived on the skirts of the Great Solitudes which separate Tartary from the dominions of the family of Timur, in India. No house was there to cover them from the inclemency of the weather; no hand to relieve their wants. To return, was certain misery; to proceed, apparent destruction.

'They had fasted three days: to complete their misfortunes, the wife of Aiass was taken in labour. She began to reproach her husband for leaving his native country at an unfortunate hour; for exchanging a quiet, though poor life, for the ideal prospect of wealth in a distant country. In this distressed situation she brought forth a daughter. They remained in the place for some hours, with a vain hope that travellers might pass that way. They were disappointed: human feet seldom tread these deserts. The sun declined apace; they feared the approach of night: the place was the haunt of wild beasts; and should they escape their hunger, they must fall by their own. Chaja Aiass, in this extremity, having placed his wife on the horse, found himself so much exhausted that he could scarcely move. To carry the child was impossible: the mother could not even hold herself fast on the horse. A long contest began between humanity and necessity: the latter prevailed, and they agreed to expose the child on the highway. The infant, covered with leaves, was placed under a tree; and the disconsolate parents proceeded in tears.

'When they had advanced about a mile from the place, and the eyes of the mother could no longer distinguish the solitary tree under which she had left her daughter, she gave way to grief; and throwing herself from the horse on the ground, exclaimed, "My child! my child!" She endeavoured to raise herself; but she had no strength to return. Aiass was pierced to the heart. He prevailed upon his wife to sit down: he promised to bring her the infant. He arrived at the place. No sooner had his eyes reached the child, than he was almost struck dead with horror. A black snake, it is said, was coiled around it; and Aiass believed he beheld him extending his fatal jaws to devour the infant. The father rushed forward; the serpent alarmed at his vociferation, retired into the hollow tree. He took up his daughter unhurt, and returned to the mother. He gave her child into her arms; and, as he was informing her of the wonderful escape of the infant, some travellers appeared, and soon relieved them of all their wants. They proceeded gradually, and came to Lahore.

'The Emperor Akbar, on the arrival of Aiass, kept his court at Lahore. Asuf Khan, one of that monarch's principal omrahs attended then the presence. He was a distant relation to Aiass, and he received him with attention and friendship. To employ him, he made him his own secretary. Aiass soon recommended

himself to Asuf in that station; and, by some accident, his diligence and ability attracted the notice of the Emperor, who raised him to the command of a thousand horse. He became, in process of time, master of the household; and his genius being still greater than even his good fortune, he raised himself to the office and title of Actimâd-ul-Dowla, or High-treasurer of the empire. Thus he, who had almost perished through mere want in the desert, became, in the space of a few years, the first subject in India.

‘The daughter, who had been born to Aiass in the desert, received, soon after his arrival at Lahore, the name of Mher-ul-Nissa, or the Sun of Women. She had some right to the appellation; for in beauty she excelled all the ladies of the East. She was educated with the utmost care and attention. In music, in dancing, in poetry, in painting, she had no equal among her sex. Her disposition was volatile, her wit lively and satirical, her spirit lofty and uncontrouled. Selim, the prince-royal, visited one day her father. When the public entertainment was over, when all, except the principal guests, were withdrawn, and wine was brought on the table, the ladies, according to custom, were introduced in their veils. The ambition of Mher-ul-Nissa aspired to a conquest of the prince. She sung—he was in raptures; she danced—he could hardly be restrained, by the rules of decency, to his place. Her stature, her shape, her gait, had raised his ideas of her beauty to the highest pitch. When his eyes seemed to devour her, she, as by accident, dropt her veil; and shone upon him, at once, with all her charms. The confusion, which she could well feign, on the occasion, heightened the beauty of her face. Her timid eye by stealth fell upon the prince, and kindled all his soul into love. He was silent for the remaining part of the evening. She endeavoured to confirm, by her wit, the conquest which the charms of her person had made.

‘Selim, distracted with his passion, knew not what course to take. Mher-ul-Nissa had been betrothed, by her father, to Aly Cooly Shere Afgun, a Turkomanian nobleman of great renown. Selim applied to his father Akbar, who sternly refused to commit a piece of injustice, though in favour of the heir of his throne. The prince retired abashed; and Mher-ul-Nissa became the wife of Shere Afgun. The latter, however, suffered in his prospects of life, for not having made a voluntary resignation of the lady to the enamoured prince. Though Selim durst make no open attack upon his fortunate rival, during the life of Akbar, men in office worshipped the rising sun, and threw accumulated disgrace on Shere Afgun. He became disgusted, and left the court of Agra. He retired into the province of Bengal, and obtained from the Subahdar of that country, the superintendency of the district of Burdwan.’ pp. 193—197.

No sooner was Jehangire seated on the throne than measures were taken for the destruction of the husband of

Mher-ul-Nissa, who was raised to the bed and the throne of the emperor, under the title of Noor Jehan, or light of the world; and acquired so great an ascendancy over his mind as to govern at her will for many years the vast empire of India. Her father and brothers were elevated to the highest offices in the state, and by their merit reconciled the people to their elevation.

The following anecdote of one of the kings, or independent governors of Bengal, during the decline of the Patan dynasty, is at once a proof of the value which is felt to belong to justice, and of the difficulty, or rather the impossibility of securing it, in a state of society, and under a form of government, of the nature of that which existed in Hindustan.

'After this cruel act of self-preservation (as it is considered by Oriental politicians), Ghyas Addeen is said to have ruled with great justice and moderation; in proof of which the following anecdote is related of him.—One day, while the King was amusing himself in the practice of archery, one of his arrows by chance wounded a boy, the son of a widow. The woman immediately repaired to the tribunal of the Cazy Suraje-addeen, and demanded justice. The judge was confounded, and said to himself, "If I summon the King to my court, I shall run the risk of being disobeyed; and if I pass over his transgression, I shall be one day summoned before the court of God, to answer for my neglect of duty."—After much reflection, he ordered one of the officers to go and summon the King, to answer the complaint of the woman. The officer, dreading to enter abruptly the palace with such an order, considered on some means to get introduced into the presence of the King. At length he ascended the minaret of the mosque adjoining the palace, and at an improper hour called the people to prayers. The king hearing his voice, ordered some of his guards to bring before him the man who thus made a mockery of religion.

'When the officer was introduced into the royal presence, he briefly related the circumstance, and concluded by summoning his Majesty to the Cazy's tribunal. The King instantly arose, and, concealing a short sword under his garment, went before the Cazy; who, far from paying him any mark of respect, said to him with a tone of authority, "You have wounded the son of this poor widow; you must therefore immediately make an adequate compensation, or suffer the sentence of the law." The King made a bow, and turning to the woman, gave her such a sum of money as satisfied her; after which he said, "Worthy judge, the complainant has forgiven me." The Cazy asked the woman if such was the fact, and if she was satisfied: to which the woman having assented was dismissed. The Cazy then came down from his tribunal, and made his obeisance to the King; who, drawing

the sword from beneath his garment, said, "Cazy, in obedience to your commands, as the expounder of the sacred law, I came instantly to your tribunal; but if I had found that you deviated in the smallest degree from its ordinances, I swear that with this sword I would have taken off your head! I return thanks to God that matters have thus happily terminated, and that I have in my dominions a judge who acknowledges no authority superior to the law."—The Judge, taking up the scourge, said, "I also swear, by the Almighty God, that if you had not complied with the injunctions of the law, this scourge should have made your back black and blue! It has been a day of trial for us both."—The king was much pleased, and handsomely rewarded the upright judge.' pp. 90—91.

Nothing is more remarkable in the superstitions of the East, than the disposition to prophecy. It is one of the most favourite arts by which the priestly tribes endeavour to work upon the minds of their votaries; and render them, by the operation of their hopes and fears, more dependent and submissive. We have several prophecies in the present work, of which one or two, as a specimen, will probably be worth quoting.

'After the assassination of Aly Murdan, the Khulijy Chief raised to the throne, Hissam Addeen Avuz, a nobleman who had given frequent proofs of his abilities and valour, and who was highly esteemed by all parties.

'This Chief was descended of a good family, who resided at Ghor in Persia. When he arrived at the age of manhood, he travelled towards Toorkistan, in order to improve his fortune; and one day, having climbed an hill called Pooshteh Afroz, he there found two Derveishes, who, putting their trust in Providence, travelled through the world without any wordly care, or attention to their own wants. After the customary salutation, the Derveishes asked him if he had any provision with him. He replied that he had, and immediately opening his stores, gave them several cakes of bread, and some savoury meats. While they were eating, he procured them water to drink; and during the continuance of their meal, he respectfully attended them as a servant. When they had finished, they returned him thanks, and told him that he must immediately proceed to India, where there was a kingdom allotted for him.

'Hissam Addeen, feeling a confidence in their prediction, was much rejoiced at this intelligence, and immediately turned his steps towards Hindoostan. On his arrival there, he was admitted into the service of his countryman, Mohammed Buckhtyar, who accompanied him into Bengal, where he quickly obtained promotion, and, at the time of his master's death, was Governor of Gungowat. On his election to the Musnud of Bengal, he assumed the name of Ghyas Addeen, &c.' pp. 55, 56.

The following is a similar instance.

‘One day the Prince sent his two sons, Kereem Addeen and Ferrokhsere, to visit a celebrated Soofy, named Bayezid, and to request that the holy man would take the trouble of coming to the palace. Upon their arrival near the Saint’s dwelling, Ferrokhsere alighted from his horse; and approaching, in the most respectful manner, paid his compliments, and delivered his father’s message, whilst the other brother scarcely deigned to return the Soofy’s salutation.

‘The Saint was much irritated at the conduct of Kereem Addeen, and highly pleased by the humility of Ferrokhsere: he therefore took the latter by the hand, and, causing him to sit down beside him, blessed him, and said to him, “To you is this day given the empire of Hindoostan.” He soon after arose, and accompanied the youths to the palace.

‘When Azeem Ooshan was informed of the approach of the Soofy, he arose from his seat, and advanced to meet him; and after having made many apologies for the trouble he had given him, seated him on his own musnud. He shortly after communicated to the Saint the object of his wishes; and supplicated his prayers, that he might one day succeed to the throne. The Saint with great dignity replied, “Alas! what you desire has already been given to your son Ferrokhsere: the arrow of my prayer has been shot from the bow, and cannot be recalled.” He then arose, bade the prince adieu, and retired to his cell, leaving Azeem Ooshan quite discomfited by his prediction, to which he gave much credit, and which, in the sequel, was realized.’

It is wonderful how much this species of imposture prevails, wherever the human mind is found in a state sufficiently weak to be deluded by it. It was a powerful instrument in the hands of the ancient druids. It was not neglected in the dark ages by many of the pretended saints of the times. Among a credulous and superstitious people, it is easy to acquire a reputation for the power of prophesying; because all the remarkable instances in which the prophesy is verified become the subject of recollection and report, while those in which it is not verified are remembered by none, and spoken of by none.

The short specimens of personal history, or of biography, which are interspersed in the Persian historians, we account among the most instructive passages which they contain. They add to our knowledge of human nature, in one of its most remarkable stages; they are often almost the only interesting portions of the history; and are not always incredible, when they may appear marvellous, because extraordinary turns of fortune are one of the characteristic marks of that turbulent state of society which existed in Hindustan. The

following account of the first Mohammedan conqueror of Bengal is worthy of notice.

‘The first Chief who exalted the banners of Mohammed in the fertile plains of Bengal, was Mohammed Bukhtyar Khulijy. This person was an inhabitant of Ghor, a city in the district of Gurmseir, on the northern boundary of Afghanistan, and of the tribe of Khulijy. Nature had not been favourable to Bukhtyar in his formation: he was ill-favoured, and of a mean appearance; and, amongst other deformities of his person, it is stated, that when he stood upright the ends of his fingers extended considerably below his knees. When arrived at the age of manhood, he repaired to Ghizne, and offered himself as a volunteer to the officers of Mohammed Ghory; but they, disgusted with his appearance, refused to enrol him amongst their levies. Disappointed in his hopes, he proceeded to Dehly, and, on his arrival in that city, made a tender of his services to the officers of Cuttub Addeen the Viceroy; but the inspector of recruits again rejected him. Finding it impossible to obtain employment in the imperial service, he enlisted as a cavalier with Oughul Beg, one of the provincial governors: in this situation, his activity, courage, and abilities, soon recommended him to the notice of his superiors, and he quickly obtained promotion.

‘When Mohammed Bukhtyar had acquired some celebrity in his new situation, he invited several parties of his own tribe, who were in want of employment, to accept him as their commander, and had the good fortune shortly after to be admitted, with his regiment, into the service of the Viceroy. Having signalized himself on many arduous occasions, he was at length (about the year 596) appointed to the command of an army destined to the conquest of Behar.

‘In this undertaking he was again successful; for after ravaging and plundering all the country, and sacking the capital, he returned, at the end of two years, loaded with plunder; the whole of which he laid at the feet of the Viceroy, who was so much pleased with his conduct, that he conferred on him such honours as excited the envy of all his contemporaries.

‘The mode which the courtiers devised to get rid of an envied favourite, would be incredible in a civilized nation: but, as the circumstance occurred in an assemblage of illiterate soldiers, who considered courage as the chief virtue, we cannot refuse to give credit to the following extraordinary anecdote, which is corroborated by several historians. On a public occasion, when the whole court of the Viceroy were assembled, some of the nobles took an opportunity of introducing the subject of the late conquest of Behar, and of extolling the feats of bravery performed by the General; they added, that such was their high opinion of his courage, they were assured he would, single-handed, contend with and overcome a fierce elephant: this being contradicted by some other person in the secret, the question was at

length submitted to the Viceroy, and by him proposed to Mohammed Bukhtyar, who dreading the imputation of cowardice more than death, foolishly agreed to try the contest.

‘One of those elephants which are kept for fighting by the princes of the East, and which was then in a state of intoxication, was shortly introduced into the area in front of the palace; and Mohammed, without any other preparation than merely throwing off his coat and girding up his loins, advanced with a battle-axe in his hand.

‘The elephant, which had been accustomed to contend in that place, either with one of its own species or some more ferocious animal, took little notice of its puny foe, till urged on by its driver, it made a charge at Bukhtyar, who dexterously avoided, and at the same moment, struck the elephant with his battle-axe with such force on the trunk, that the animal screamed out and ran off. Shouts of wonder and acclamation resounded through the palace; and the Viceroy not only presented the General with a large sum of money himself, but ordered all the nobles to present him with an OFFERING of congratulation. The sum collected on this occasion was of considerable value; but the General, scorning to be thus enriched, added a sum of his own, and made a donation of the whole to the inferior servants of the court.

‘Shortly after this transaction, Mohammed was, in the year of the Hejira 599, re-appointed Governor of Behar, with orders to extend his conquests over all the neighbouring territories.’ pp. 38—41.

The following is a series of the governors of Bengal, all of whom commenced their career in the very lowest state of human depression—personal slavery.

‘Toghan Khan was born in the district of Khota in Tartary. He was handsome in his person, and possessed of every amiable quality. Whilst a youth, he was purchased by the Emperor Altumsh, who for several years employed him in confidential situations in the royal household, and in the year 630 appointed him to the government of Budaoon (now Rohilcund). Having distinguished himself in this situation, he was promoted to Behar and on the death of Sief Addeen Toork, in 634, was rewarded; with the important government of Bengal.’ p. 60.

‘Timour Khan was a native of Kipchak (north of the Caspian sea), and was purchased by Sultan Altumsh for 50,000 Rytel. Being a youth of great comeliness and bravery, he was speedily promoted to various offices of importance, and was at length entrusted with the government of Oude; whence, as has been before related, he proceeded to Bengal; which country he governed with great prudence for two years, and died at Gour in the year 644, on the same night that his predecessor, Toghan Khan, died in the city of Oude, his remains were by his own desire carried to Oude, and were buried close to his rival

‘Sief Adden Yugan Tunt, originally a Turkish slave, succeeded

to the government of Bengal, and reigned with considerable reputation for seven years. He died at Gour, in the year 651.

‘Ikhtyar Addeen, Toghril Khan, Mulk Yuzbek. This Chief was also one of the Tartar slaves of the Emperor Altumsh; and having been by degrees promoted to an important command in the army, joined the rebels, who, in the year 634, deposed Ferose, the son of his master, and exalted the Sultana Rizia to the throne; but three years afterwards he turned his arms against the princess, and became a favourite with the emperor, Byram Shah. His intriguing disposition, however, having rendered him suspected, two months before the tragical death of that emperor, which occurred in the end of the year 639, he was seized and confined; but upon the accession of Musaood he obtained his release. Under the reign of that emperor, he obtained first the government of Tiberhind, and subsequently that of Lahore. In this situation he evinced a refractory spirit, and was recalled to Dehly; but was pardoned at the intercession of his friends. He was subsequently entrusted with the government of Cannouge, and afterwards with that of Oude; whence, on the death of Sief Adden Yugan Tunt, (A. H. 651) he was transferred to Bengal.’ pp. 64, 65.

‘Iza Al Mulk, Tajaddeen, Irsilan Khan, Sunjir Khuarizmy. This Chief was also one of the slaves of the Emperor Altumsh, and was promoted, by degrees, to the principal offices of the state. He at length, in the year 657, obtained the government of Kurrah, with orders to subdue the countries of Callinger and Malwa; but having made several marches in that direction, he suddenly turned his route towards Bengal; the Governor of which province being absent on an expedition to the eastward, he, after a siege of three days, obtained possession of the city of Lucknowty. The Governor, Jelal Addeen, returning soon afterwards, an engagement took place in the month of Jummad 657, between the two Chiefs. The latter was slain in the contest; and the plunder of his property having been remitted to Dehly, procured the confirmation of the usurper. He continued to rule Bengal for two years, and died at Lucknowty in the year 659.’ p. 68.

‘Togril was originally a Tartar slave, and had the good fortune to be purchased by the Emperor Balin, with whom he became so great a favourite, that on the government of Bengal becoming vacant, he was entrusted with that important command. Being a person of a courageous and active disposition, he turned his arms against the Rajas whose territories adjoined to the north-east of Bengal, and compelled them to pay him tribute.’ p. 70.

Major Stewart, though in general abundantly partial to the Honourable Company, whose salt (to use an oriental phrase) he not only has eaten, but still continues to eat, occasionally lets drop a circumstance by which the sort of justice towards competitors which they were willing to

practice, and which is commonly practised by parties with power in their hands, is pretty strongly illustrated. For example, when the East India Companies of the two nations, England and Holland, had exerted themselves successfully, in prevailing upon the English and Dutch governments respectively, to make a huge outcry against the erection of an Ostend East India Company, the Emperor of Germany, who drew from these his maritime allies, as he called them, large resources in carrying on his wars against the French, was induced to dissolve the Company. As some of the Flemish merchants, however, availed themselves of the opening which they had made, of the agencies which they had established, and of the security which they had provided for, by the erection of a fort at a place on the Ganges, called Bankybazur, and continued to carry on a trade with Bengal as individual, independent merchants, the agents of the Companies both English and Dutch, deemed no efforts unadvisable, which might have a tendency to defeat their endeavours and exclude them from the Indian market. When events touched upon them in this way, the Company were not of opinion that private merchants cannot trade to India without incurring inevitable ruin. Their forte consists in having all sorts of opinions. They have one set of opinions for one set of occasions; and when the occasions become different and opposite, their opinions veer about and become different and opposite along with them. Mr. Stewart having mentioned some of the circumstances which attend the abolition of the Ostend Company, says,

‘Some time after this event, the Dutch and English united all their influence to prevail upon the Newab to prohibit the Germans from trading to Bengal; and, it is said, bribed the Foujedar of Hoogly to make a false representation of the great strength of the fortifications of Bankybazur, and the danger of allowing foreigners to retain a place of such strength within a few miles of the Royal port.

‘This representation induced the Governor to order the fortifications of Bankybazur to be dismantled: violent disputes in consequence ensued between the German agent and the Foujedar; and at length a considerable force was sent from Hoogly, under the command of an officer named Meer Jaffier, who surrounded the place on the land side; but acted with so much caution, that he threw up an entrenchment in front of his encampment to defend his troops from the fire of the besieged; who, in the mean time, completely commanded the river, and only permitted such boats as they pleased to pass. The French at Chandernagore secretly aided the Germans with arms and ammunition, whilst they ostensibly pretended to assist in negotiating a treaty of peace.’ pp. 424, 425.

In point of style and composition, this work has considerable merit. Without much of that inflation which the half-cultivated

taste of the multitude renders so fashionable in our day, the language is in general correct and flowing. It has little it is true, which can be pointed to as positively beautiful ; but it is rarely also that any thing occurs which deserves to be stigmatized as a deformity.

Art. IV. *Letters written by Eminent Persons in the Seventeenth and Eighteenth Centuries* : To which are added, Hearne's Journey to Reading, and to Whaddon Hall, the Seat of Browne Willis, Esq. and Lives of Eminent Men, by John Aubrey, Esq. The whole now published from the Originals in the Bodleian Library and Ashmolean Museum, with Biographical and Literary Illustrations. 8vo. 2 vols. divided into 3, pp. 970. Price 1l. 11s. 6d. Longman and Co. Oxford, Munday and Slater, 1813.

IT is one of the great evils under the sun, that so tedious a process is required to arrive at the intrinsic good of any thing. A valuable something shall be believed or known to exist, within an extensive mass of crude worthless elements. It shall not be without a prodigious toil, of condemned drudges, that the matters even bearing any resemblance to the thing sought, or affording the slightest signs of its being possibly contained within them, are discovered, and detached, and collected into a rude assemblage, of which a large proportion is still worthless, and it is quite uncertain how much may be of any value. There is another stage of labour, therefore, in examining, selecting, and experimenting,—of which the result will infallibly be the throwing of the greater part of the assemblage away. Even this exercise of reducing and dispersing what it had been so heavy a service to accumulate, is probably to be followed by several more processes of separation and diminution, before the object of all this toilsome prosecution is finally disengaged from all worthless mixtures, and arrested in its pure but most diminutive substance.

Our great public libraries, and the more private collections of ancient houses and ecclesiastical repositories, contain, in the form of records and letters, antiquated manuscripts amounting probably, to a bulk sufficient, if they were brought together, to fill up the deepest exhausted coal-pit at Newcastle or Kingswood. Stupendous labour of hands and eyes that are now closed and mouldered ! Now, a certain portion of the lines so written and so forgotten, would be worth bringing, in a printed form, into the hands and under the eyes, of the living race. Perhaps a hundred thousandth part (or it may be a smaller portion) of this mighty mass deserves to exist in a state in which it might have a chance of being

read by several thousands of the present generation, and by a moderate number of those that in future ages shall have leisure and curiosity for researches after the relics of their remote forefathers. There may remain a very few articles, buried somewhere in the heaps, as valuable for matter of fact and pleasing instruction, as, for example, the *Memoirs of Mrs. Hutchinson*; and many that would be as agreeably entertaining as the old papers relating to Sir Patrick Hume, lately published by Mr. Rose. And there are many scattered notices and memoranda which would be usefully illustrative of points in our history, if they were detected, extracted, and applied respectively to the appropriate facts and questions. Doubtless there is also, latent in the immense rubbish, a slight gold dust of wise speculation and fine sentiment. Our wish would naturally be, that whatever there is answering to such a description, could, in successive portions, be extricated, and brought out, once for all, in a state of severest selectness, unaccompanied by any base admixture or adhesion from that immensity of trash from which it was recovered, and therefore qualified, without reduction or purgation, to take and retain its place in our approved literature. But if we may judge from the past this is, with a few exceptions, far enough from being the manner in which the scantling of eligible material is likely to be drawn out and saved from the worthless mass. Instead of any such rigour of selection, there will be brought out bulky heaps of indiscriminated written materials,—quartos crowding on quartos of stupid local records,—of obsolete charters,—of trifling state papers or official correspondence,—of genealogies and memoirs of personages for whom, in equity, memory can have no room,—and of idle epistles, stuffed perhaps with the insipid compliments with which acquaintance and even friends have so often been willing to be mutually tickled or duped, or prattling on any trivial temporary matters that happened to busy, or amuse, or fret them.* These will come out with each a pompous advertisement, to congratulate the world on the inestimable worth of what the editor congratulates himself and thanks his stars that it has been his happy lot to bring out of that obscurity in which he is astonished that so precious a treasure can have been suffered to remain so long. A few of the devotees to dust and rust will in each instance affect to be mightily gratified and edified; while the main strength of the reading part of the community will soon dismiss the

* We shall not forget, for some time, the quarto of the Correspondence of Sir G. Radcliffe.

volumes to open them no more, wishing them, with their antiquated trifles, and their heroes, and their editors, a good short journey to oblivion. And thither, therefore, they must, in substance, very soon go. A considerable number of copies will indeed long preserve their existence in large public and private libraries; but it will be an existence nearly as undisturbed as that which they had enjoyed, through so many lustrums, in the musty manuscript. Yet nevertheless, during their very brief sojourn amidst living and active literature they will have been rifled of whatever they were worth, and will each have yielded a small contribution to that select and sterling fund which will constitute the permanent resource of the inquisitive part of society. History will have gained from them some corrections and elucidations; a few very striking disclosures of human nature will have been eagerly caught by the moral philosophers; the collections of curious anecdotes—will be enriched, in the proportion, perhaps, of one leaf for each bulky quarto; and the divers kinds of miscellanies—the magazines, the selections for schools, and the literary journals, will have co-operated, by picking out any remarkable stories, or any few paragraphs of eloquent or pathetic composition, to put us in familiar possession of what it was far enough indeed from worth while to edit such masses of rubbish in order to give us possession of, but what it would be a pity not to save from that rubbish, and from its doom, when it is exposed and spread by the side of our road.

In such ways as these we have already obtained a small fine valuable extract from a considerably numerous series of such books as we have described,—ponderous publications of the promiscuous contents of old chests—works of which multitudes of the printed exemplars have already descended to the humblest uses of literature, while a few copies are destined to stand, as long as the book-worms will let them, the foolish cenotaphs of their writers and their editors.

It may be permitted to doubt, however, whether all the good that will ever be derived from the yet unexamined loads of old manuscripts, will half repay, in the general public account, of cost and benefit, the labour, time, and materials, which are too probably destined to be expended on them. We set, indeed, a very low price on the labour of the editors, so long as they perform their work in the manner we have been describing; but the labour of printing, the consumption of paper, the money misapplied in purchasing, the time wasted by so many of the readers, at least, as would else be reading something better—we confess that

these appear to us most inadequately balanced by that ultimate modicum of clear advantage which may accrue to the interests of knowledge and morals. But we see no remedy for the evil, unless the time should come when the reading or purchasing part of the public, declining to be any longer so befooled and taxed, shall stop the manufacture by leaving the article in the warehouse; for, in general, those judicious and disinterested friends of literature, who, in these times, undertake, with a view to editorship, the ransack of the lodgements of old papers, would seem to be of opinion, either that every thing indiscriminately that is antique is therefore precious, or that their own labour is of such sacred value as to confer importance on whatever it is needlessly expended upon, insomuch that the world cannot be at rest without being put in possession of all the trash which they may have taken the trouble to read. If that better time should come, it will compel the editors of superannuated composition to perform nearly the whole selecting and reducing processes on it themselves; they will be allowed but to bring short selections as the result of long examinations; they will be made to know that for merely *publishing* a stupid medley of old papers they shall be held accountable nearly to the same effect as if they had themselves *written* an equal quantity of trash for publication: in short the fear of the most rigorous literary prosecution and penalty will aid their own sense of propriety to deter them from committing any such nuisance. They may be tempted to regret they did not live in those times in which, instead of printing a thin pamphlet of extracts from a bulky assemblage of obsolete writings, they would have been tolerated in publishing the whole heap; but any complaints they may make will justly be heard with the same feelings with which we should hear the lamentations of men whose trade in relics, missals, and legends of the saints, is, on any border of a popish country, going to ruin through the advance of the reformation.

It is by no means the whole condemnatory weight of these observations that falls on the anonymous editor of the volumes before us. Yet he will certainly come under proscription if he live to those better times we have ventured to anticipate, and shall then think to follow his vocation after the same manner as in this instance. Even now, we think the first half of the work is such as could not have been kept afloat for a moment but by means of the second. That second consists of short memoirs of a hundred and fifty distinguished persons, written by Aubrey. The first consists of about a hundred and seventy letters, chiefly written by and to persons of note in literary or rather

antiquarian history. Among the names are those of Dugdale, Cotton, Hickes, Plot, Wallis, Charlett, Hearne, Hyde, Bingham, Tanner, Gibson, Strype, &c. &c. After such an enumeration, it is almost as idle to say, as it would be to deny, that the collection of letters contains some curious information, and displays some interesting traits of character. But really, we are forced to regard it, on the whole, as a very insipid compilation. Hearing such names, we could hardly, beforehand, have thought it possible that such a quantity of composition would contain so little to please or be worth remembering. Not a few of the letters are as insignificant as the most ordinary men could write on their ordinary occasions. College trifles, brief notices of books in project or progress, allusions to the polemics of the day, or to little public matters that filled the gazettes, slight adjustments of business, half stage excursions, calls of acquaintance, friendly professions and polite civilities,—could not be made much of at best, and cannot well be discoursed in a more prosing manner than in many of these letters.

There is no elasticity, no alert playfulness in the fancy or diction of the greatest number of these grave antiquaries. Whatever is unimportant is dull; excepting that now and then it may be rendered ludicrous by the excess of gravity in the treatment. The fourth letter, for instance, from Dr. Hickes, discusses, in a style of great and casuistical solemnity, a practical question by which he had been extremely perplexed,—the propriety of his accepting the offered degree of D. D. from the university of St. Andrews! Several short letters of Sir John Cotton, almost immediately succeeding to this, are agreeably contrasted with it. They also relate chiefly to matters of little importance, and they are overstocked with classical quotation; but they have a light soft elegance of expression, a reflective amenity, a graceful senile cheerfulness, which give an uncommonly pleasing impression of the man.

The letter following his, and addressed to Dr. Fell, bishop of Oxford, by Dr. Lloyd, bishop of St. Asaph, on the day after the execution of the Duke of Monmouth, is certainly one of the most remarkable in the collection. We are inclined to transcribe the greater part of it. Two bishops were in his chamber all the last night of his life, and watched while he slept. To these spiritual attendants Dr. Tennison and Hooper were added in the morning; and they all were with him till he died. He was induced by them to acknowledge James's royal title, and that his, (Monmouth's) invasion was sin, but not that it was rebellion. He acknow

ledged too the terms on which he had lived with Lady Harriott Wentworth, but would not admit the name or guilt of adultery.

‘ He acknowledged that he and his Duchess were married by the law of the land, and therefore his children might inherit, if the King pleased. But he did not consider what he did when he married her. He confest that he had lived many years in all sorts of debauchery, but said he had repented of it, askt pardon, and doubted not that God had forgiven him. He said that since that time he had an affection for Lady Harriot, and prayed that if it were pleasing to God, it might continue, otherwise that it might cease; and God heard his prayer. The affection did continue, and therefore he doubted not it was pleasing to God; and that this was a marriage, their choice of one another being guided by judgement upon due consideration.

‘ They endeavoured to shew him the falsehood and mischievousness of this enthusiasticall principle. But he told them it was his opinion, and he was fully satisfied in it. After all he desired them to give him the communion. They told him they would not do it while he was in that error and sin. He said he was sorry for it.

‘ The next morning, he told them he had prayed that if he was in an error in that matter, God would convince him of it; but God had not convinced him, and therefore he believed it was no error.

‘ When he was upon the scaffold, he profest himself a Protestant of the church of England. They told him he could not be so if he did not own the doctrine of the church of England, in the point of non-resistance, and if he persisted in that enthusiastic persuasion. He said he could not help it, but yet he approved the doctrine of the church in all other things. He then spoke to the people in vindication of the Lady Harriot, saying she was a woman of great honor and virtue, a religious godly lady (these were his words.) They told him of his living in adultery with her. He said, no. For these two years last past he had not lived in any sin that he knew of; and that he had never wronged any person, and that he was sure when he died to go to God, and therefore he did not fear death, which (he said) they might see in his face. Then they prayed for him, and he kneeled down and joined with them. After all they had a short prayer for the King, at which he paused, but at last said Amen. He spoke to the headsman to see he did his business well, and not use him as he did the Lord Russell, to give him 2 or 3 strokes; for if he did, he should not be able to lie still without turning. Then he gave the executioner 6 ginnies, and 4 to one Marshall, a servant of Sir T. Armstrong's, that attended him with the King's leave: desiring him to give them the executioner if he did his work well, and not otherwise. He gave this Marshall overnight his ring and watch; and now he gave him his case of pickteeth:

all for Lady Harriot. Then he laid himself down, and upon the sign given, the headsman gave a light stroke, at which he looked him in the face; then he laid him down again, and the headsman gave him 2 strokes more, and then laid down the axe, saying, he could not finish the work; till being threatened by the Sheriff and others then present, he took up the axe, again, and at 2 strokes more cut off his head.

‘ All this is true as to matter of fact, and it needs no comment to your Lordship, I desire your prayers, and remain,’ &c. Vol. I. p. 27.

Then follows, in a number of letters from Dr. Sykes, and others, an account of James the Second’s visit to Oxford, and a ridiculous warfare in which he involved himself with the fellows of Magdalen College. The interest of this story is now extremely small, and would be reduced to nothing but for the racy fact that the despicable tyrant was baffled.

There is a long letter of Sir Peter Pett to Anthony Wood, of no manner of worth; but the editor’s notes furnish two little circumstances which no reader is likely to forget. One is an account of the extraordinary emolument which rewarded the literary toils of the indefatigable author of the *Athenæ Oxonienses*. It was his hap, by something in that work to offend the Earl of Clarendon, the son of the celebrated statesman, who, of course, prosecuted for libel, and carried his point; the book was sentenced to be burnt, and its author to pay the costs of the suit, which amounted to thirty-four pounds. The money was paid; and ‘ in a conversation held afterwards with the Earl of Clarendon, Anthony told him “ he had gotten more money from him than he could get again in six years, for that he earned but *two pence* a day.” ’ p. 60.

The second curiosity, which we extract with some hesitation, considering the envy and despair with which it may tend to afflict modern pulpit ingenuity, is taken from Wood’s *Antiquities of Oxford*. At one period, not very long after the reformation, there was such a deficiency of preachers in that university, that a layman, (a scholar indeed, and a gentleman) was willingly admitted into the pulpits, one of which, that of St. Mary’s church, was of stone.

‘ When Mr. Sampson left the university, and Dr. Humphrey often absent upon occasions, and none left perhaps to execute the office rightly, Richard Taverner, Esq. did several times preach in Oxford, and when he was High Sheriff of the county, came into St. Mary’s church out of pure charity, with a golden chain about his neck, and a sword, as ’tis said, by his side (but false without doubt, for he always preached in a damask gown) and

gave the Academians, destitute of evangelical advice, a sermon beginning with these words. "Arriving at the mount of St. Mary's, in the stony stage where I now stand. I have brought you some fyne biskets, baked in the oven of Charitie, carefully conserved for the chickens of the Church, the sparrows of the Spirit and the sweet swallows of Salvation, &c." VI. p. 67.

The thirteenth letter, written by Dr. Hickes, chiefly on the study of the Northern Languages, gives a strong and pleasing idea of literary energy, we might say heroism, of a veteran student, yielding with regret, but with dignity, to a compromise between his zeal and his declining vigour, aggravated as that decline was by the deprivations incurred by his refusal to take the oaths of allegiance to William.

A number of letters follow, of antiquarian minutiae relative to the manuscripts, especially Saxon, in some of the great public libraries; to the local limits of the university of Oxford; and to that pretended edition of the English Bible in which St. Paul was denominated a "*knave* of Jesus Christ." It appears that no such term was ever printed, and that in the single copy in which it was shewn it had been inserted by a cunning trick. Wanley the antiquary instantly perceived that the printed word *apostl* had been scratched out, and the word *kneave* written in the space.—There is another curious letter of this Wanley endeavouring to account for the incorrect orthography of the Alexandrian M. S.—A letter of Dr. Garth gives the real names of the gentlemen satirized in his Dispensary, placed opposite to the fictitious ones.

There are a considerable number of letters to and from Mr. Hearne. The address of the first of them, 'Sir Hearne,' suggests a note worth transcribing.

'Hearne had just taken his degree of B. A. and his *academical* title was Sir Hearne. This title was, in the early ages, general to all who had taken a degree, or entered into holy orders; and thus, in our old writers, we continually meet with *Sir* prefixed to the name, which has occasionally given rise to the mistaken supposition that these persons were knighted.'

To this we may add the short history of the old title *Dan* which occurs so often in our early writers.

'It is no name, but a title, such as *Mr.* is now. It comes originally from *Dominus*, which in the monkish and barbarous ages, was usually written *Domnus*, and afterwards abbreviated by the French in their language into *Dom*, by the Spaniards *Don*, and by the English into *Dan*, as Dan Ihon Lydgate, &c.'

This same Hearne, a man of the most honest and worthy disposition, was perhaps the most enthusiastic antiquary that

ever lived. The strength of the interest in any favourite object cannot be better estimated by any rule than by the manner in which that object is associated in the mind with the solemnities and sublimities of religion. Judge then of Hearne's passion for antiquities by the following devotional aspiration, extracted from one of his papers in the Bodleian library.

'O most gracious, and merciful Lord God, wonderful in thy Providence, I return all possible thanks to thee for the care thou hast always taken of me. I continually meet with most signal instances of this thy Providence, and one act yesterday, when I *unexpectedly met with three old M.SS.*, for which, in a particular manner I return my thanks, beseeching thee to continue the same protection to me, a poor helpless sinner, and that for Jesus Christ his sake.'

Another short prayer has a more serious object. He craves divine direction to decide on an offer made him of an appointment to Mary-Land, in the double capacity of missionary, and inspector of the libraries of the province. He declined it, surrendered himself wholly to the predominant passion, and in the pecuniary results of his labours falsified the confident prophecies of poverty and famine by which some of his friends had endeavoured to change the direction of pursuits; for a 'thousand guineas in gold were discovered in his chamber at Edmund Hall after his decease.'

His letters very rarely divert from antiquity so long as in that in which he gives the following account of a person living a long time buried under the snow.

'During the late hard season there happened near Yeovil, in Somersetshire a very remarkable accident.'—'A poor woman of that country having been at Chard to sell her yarn, in her return home fell so very ill that she was forced to put in at a little house, and being towards the evening, she desired the people that they would let her sit up by the fire all night, she being so very sick as not in any condition to go home. This was denied. Upon which she went out, and coming to a hedge she was forced to lie down under it. It snowed very hard, and in a little time she was almost covered with it. At last a man, one of her neighbours, came by, who seeing her asked her how she came to be so mad as to lie there, to be starved with cold. She said her sickness was so violent she could not possibly go farther. Hereupon he took her up, and bid her try as well as she could, adding that 'twas not so very far for her to go. She followed him a little way, but being not in a condition to hold out, she left him, and returned to the hedge again, where she lay'd herself down; and the snow falling still very hard, she was soon covered with it. Thus she continued for at least a week, so that her neighbours made great enquiry after her, but no one could give any ac-

count except the man before mentioned, who however was forced to be silent, lest he should have been taken up upon suspicion of having made her away. During this surprize, a poor woman of the same place dreamed one night that she lay under a hedge in such a place. She acquainted her neighbours with the dream, who immediately went to the place with sticks, which they forced through the snow. At last one of them, upon putting his stick down, thought he heard something groan. Upon which he thrust it down with more force, which made the woman cry out, O for God's sake do not kill me. She was taken out to the astonishment of them all, and was found to have taken great part of her upper garment for sustenance. Upon enquiry, she told them she had lain very warm, and had slept most part of the time. One of her legs lay just under a bush, so that 'twas not quite covered with snow, by which it became almost mortified, but 'tis like to do very well. The woman is in a cheerful condition, and there has been a person in Oxford who saw her walk the street since this amazing accident. She lay under the hedge at least seven days.' p. 191.

Hearne assigns the name and quality of the person who related to him the circumstances,—‘ Mr. Hunt, A. M. and Fellow of Baliol College, an ingenious gentleman and a native of the place.’ As no such surmise is hinted, we may presume that neither of the gentlemen knew of any reason to suspect any collusion between the woman who professed to have dreamed, and the man, whose conscience might be supposed to be ill at ease on account of his flagrant and cruel neglect.

The ardour of Hearne's passion invested antiquity with a delusive dignity and fairness. Hence a very zealous defence, in Letter CI., of the moral state of the English monasteries before the reformation, and a very warm attack on Henry VIII. for the ‘ sacrilege’ of confiscating their revenues, and on bishop Burnet for slandering their morals. The editor professes his concurrence of opinion with Hearne, and certainly adduces very strong evidence in favour of several particular convents, justly representing, besides, that when once a design had been formed to abolish them, every possible expedient would be sought to blacken their reputation. But, in addition to so much historical evidence as cannot be invalidated, and can hardly be questioned, there is such a presumption as would amount to evidence independently of their history,—it is contrary to the constitution of human nature that large assemblages of men, many of them ignorant, idle, and luxurious, all of them sunk in the grossest superstition, a superstition which systematically perverted religion itself to the basest purposes, while their sacred character gave them such privilege, such influence, and such impunity, with the mass of the people,—it is contrary to the constitution of human nature that such contraventions should be otherwise than generally very depraved.

There is an amiable and dignified cast of calm fortitude displayed by Hearne in reference to the grievances he had to encounter in the prosecution of his labours. His love of truth also is very prominently evident, notwithstanding any little witchery that he involuntarily laboured under with regard to ecclesiastical and political institutions. He died at the comparatively early age of 57, in consequence of a cold, which befel him through some imprudent excess of exertion in his favourite pursuits. In him, and in several more of the great scholars of whom these letters afford slight memorials, we behold that unconquerable passion for literature for its own sake, which rendered it an absolute and daily necessary of life, to be prosecuted at all hazards and in all conditions, independently of all considerations of emolument, and with no diminution of zeal amidst disappointment or loss, the failure of aid from friends, or the malice and detraction of enemies. As to emolument, though Hearne did gain his thousand guineas in the course of a life of rigid economy, and of about five times the intensity of exertion that might have made a fortune in some inferior department, yet there are many passages in the letters of these indefatigable men, that shew plainly that the making of learned books was one of the very worst methods of attempting to catch money, had that been the game in view.

We cannot undertake to particularize all the more remarkable letters or passages. There is a long and rather interesting letter of Col. Codrington relating to the character of Creech, whom the Colonel appears to have liberally patronized, but to have been, nevertheless, accused of neglecting, when that unhappy scholar's suicide set people on inquiring what could have been its cause. A certain degree of insanity is ascribed, and seems to be indicated by some of the particulars related of his conduct.

There are several passages on the subject of longevity, of which a few instances are mentioned. The matter is handled, in a letter to Hearne, by a learned Mr. Brokesby, who beats down all competition of wonderments, by citing with entire gravity from Francis Junius, an account of a woman in the Palatinate of the Rhine, whom said Junius had seen, and who gave birth to twins in the hundred and fifty-fifth year of her age!

Among the vast number of minute literary and antiquarian particulars in these letters, there are a few, and really but very few, that will be acknowledged of some little value by readers of general inquisitiveness, but without a specific taste for antiquarian research. Such may be, (but indeed we recollect that this first is partly in the editor's notes) the account and specimens of the old poem on Cardinal Wolsey, written by

Storer at the latter end of the sixteenth century; the inquiry concerning the author of the famous *Whole Duty of Man*, which ends in assigning the work to Lady Packington; the information given by Dr. Hickes respecting his *Thesaurus*; and a number of passages relative to the history of printing,—besides the little biographical memoranda concerning a considerable number of eminent men. We will only transcribe one curious short passage from a letter of Dr. Hickes, dated 1710, in which, after mentioning that, in opening an almanack, he had cast his eye on the *Sortes Virgilianæ* of Charles I., he proceeds,

‘It made me call to mind the omens that happened at the coronation of his son James II., which I saw, viz. the tottering of his crown upon his head, the broken canopy over it, and the rent flag hanging upon the white tower over against my door, when I came from the coronation. It was torn by the wind at the same time the signal was given to the tower that he was crowned. I put no great stress upon omens but I cannot despise them; most of them I believe come by chance, but some from superior intellectual agents, especially those which regard the fate of kings and nations.’

One of Hearne’s two journies, that of Whaddon-Hall, is perfectly insignificant; there can be no sheet in the whole heap of his papers that might not as well have been selected for publication.

There is very considerable value—according to the rate of value to be applied to the text—in the notes, in which the editor has supplied so many points of biographical and bibliographical information. And we do not comprehend why he should not have extended this useful and acceptable service to the latter part of the collection, the lives by Aubrey, which he certainly did right to ‘print *verbatim*,’ but on which he really might have bestowed a small allowance of corrective annotation, after he had, so comfortably to the reader, charged them with many inaccuracies.’

There is no attempting any enumeration of the names of the subjects of so many very brief memoirs, a number of which, indeed, are as trivial as brief. They appear to be written almost entirely from memory, frequently with some expression of doubt and imperfect recollection, and always in the easy gossiping way of a man who has never attached much importance to the stories he is telling, and which it is evident he could tell more distinctly, and with many additional particulars, if he would give himself the trouble. The whole manner of the work gives assurance of the general truth of what he is saying, as far as his knowledge and memory serve;—it is the perfect opposite of the caution and deliberateness of fiction. His opportunities of knowing appear to have been wonderfully great;

the reader has twenty repetitions of marvelling to see with what a number of memorable personages the writer was personally acquainted, and even familiar; and also to see with how little reverence he will talk of them, with what easy carelessness he shall advert to their most capital doings, how little he is afraid of taxing them with the ordinary weaknesses of human nature, and how little he minds throwing on them, even the most exalted of them, a little dash of ridicule or scandal.—They are chiefly the distinguished persons of the seventeenth century; though he goes back in a few instances, to a greater distance, to mention, for example, Shakespear and Ben Jonson.

Art. V. *Observations made on a Tour from Hamburgh, through Berlin, Gorlitz, and Breslau, to Silberberg: and thence to Gottenburg.* By Robert Semple, Author of *Two Journies in Spain*, &c. 12mo. pp. 270. Price 7s. Longman and Co. 1814.

MR. SEMPLE travelled during the momentous events of last year's campaign, and among the very scenes where those events were taking place;—sometimes a day before one or other of the armies, sometimes a day behind, sometimes at headquarters: he had opportunities of observing the Cossack soldiers, and the Emperor Alexander's favourite body of guards: he saw the Crown Prince and General Moreau, and witnessed the meeting of the Emperor of Russia and the King of Prussia. All this gives a kind of interest to his little book, which, in an idle hour, one is content to accept, in lieu of information. Besides this, Mr. S. met with a very odd sort of adventure in his peregrinations, which, however disagreeable to himself, certainly gives a little life to his book. At Berlin, it was perfectly well known, that Dresden, whither our traveller was going, was in the hands of the French. The government, however, (we are merely giving Mr. S.'s account of the matter,) did not chuse to let this fact be generally known, and when Mr. S. applied for a passport thither, it was readily made out, and he was suffered to proceed without any intimation of the danger he was running. It was not till he arrived at Luckau, that he became acquainted with the state of affairs and the necessity of changing his route. He took the road for Calau, intending to put himself under the protection of Lord Cathcart, to whom he had a letter of recommendation; but Hoyerswerda, being under great apprehensions of falling into the hands of the enemy, he took the precaution of destroying this letter, which, 'in case of being taken,' he did not think likely to be of much service to him. On this unfortunate piece of policy we leave our readers to make their own observations.

The consequence of it was, that, when he presented himself before his Lordship, he was told that 'his passports contained no proof of his being a British subject, and that he was avowedly born in America.' In fine, Mr. Semple was regarded as a spy, and sent off, with one or two other prisoners of state, to the fortress of Silberberg, in which melancholy confinement he remained for eleven weeks. In his way thither, he was mobbed and execrated in almost every town they passed, and once or twice in no small danger of being stoned. 'Behold that rascal, how bold he looks! What! does he call himself an Englishman? Ah! a good torturing will soon make him confess the truth.' At Silberberg, he was confined in the same *dungeon* with a Frenchman who had been his companion on the road, and afterwards with another, who formed rather a curious addition to the party.

'On the fourth day, we were removed from the upper part of the fortress to a casematte at the bottom of the ditch, in the face of the counterscarp. We had complained of our first lodging, but this was smaller, and still more damp and gloomy. The walls were ten or twelve feet in thickness, so that the light came to us through the arches of the windows, like coming through a long passage. We were met at the entrance by a strange figure, dressed in a flannel night gown, and who we were told was to be our fellow-prisoner. "Mr. Professor," said our guard, "we have here brought company for you." At hearing the title of Professor, I examined our new comrade more closely. I beheld a man of about sixty years of age, rather stout and tall, with a countenance not particularly interesting, and a bald head. Under his dirty flannel-wrapper, appeared a black waistcoat, and he shuffled along in a pair of slippers. In such a dress, and such a situation, who would have expected to see an intimate acquaintance of Bonaparte? I learnt that he was the Abbé Henri, Curate and Professor of Jena, a Frenchman by birth, though long established in Germany, known as the author of several works, and as having lately published a History of the French language.

'After the battle of Jena his office of Curate gave him frequent opportunities of being with Bonaparte, which he did not fail to improve; and by a little dexterous flattery he acquired from him the endowment of a considerable establishment: "Sire," said he to him, "former chiefs have frequently founded large churches for trifling successes; do you now found a small temple for a great victory." The idea pleased; and the church of *Notre Dame de la Victoire* was reared in consequence. This might be flattering to the Professor, but it was no doubt a very galling remembrance to the Prussians; and, having heard the account, I was not at all surprised, in these troubled times, to meet the honest gentleman at the bottom of the ditch of Silberberg.

'After the first novelty of fresh society had gone by, I began to reflect, that the placing me thus in company with two men of a na-

tion so determinedly hostile to England, was a very unfavourable symptom, and that after commencing with such an act of cruel injustice, it was probable that the duration and nature of my confinement would be proportionable to it. I knew nothing of what was going on, and was very doubtful whether my letters from Gorlitz had been forwarded to England. We were like men cut off from the world. Sometimes, in the silence of the night, we thought we heard the firing of cannon at a great distance, but as it generally ceased with the dawn of day we knew not what to think of it.

But we are anticipating matters. We should, in the regular course of things, have informed our readers, that on the 17th of April, 1813, Mr. Semple embarked at Harwich for Heligoland, in which island he was detained by easterly winds for eight days, and consequently had a little more time for observation than he generally allowed himself on his journey.

‘ A glance at the composition of this island is sufficient to lead us to expect its rapid decay, a truth which every circuit of it tends to impress still more strongly on our minds. Off the south-east end, at a small distance, lies a low ridge called Sandy Island, which with some ledges of rocks forms the only shelter for vessels lying here. There are old men still living, who remember when, at low water, it was possible to wade over to the island, which is now no longer so: and the tradition is carefully preserved among the inhabitants, that Heligoland once contained seven parish churches. On every side sharp rocks extend to a considerable distance, the remaining bases of once mighty cliffs. Stop but for a few minutes, and you hear the noise of small portions crumbling down near you, and proving that in some part or other the decomposition is incessantly and perceptibly going on. Here and there you behold large masses, which, although precipitated recently, are already beginning to be smoothed by the waves, and assimilated to the general nature of the beach. Others, at a great height, are marked out by chasms for their fall, and you wonder to see them so long suspended. Nor are these observations to be made altogether without danger. In one of my circuits a mass of many tons fell not far behind me, and overspread with ruins all the beach between the foot of the cliffs and the sea.’ pp. 7—9.

We do not, however, by any means intend to follow the route of Mr. Semple: suffice it to extract a few passages for the entertainment of our readers.—The passion of the Germans for music, which we lately had occasion to remark upon, we find several times confirmed in the course of this narrative.

‘ As Heligoland diminished to our view, our boatmen, animated by the prospect of a speedy passage, began to sing charming little German airs, in parts, with a propriety and softness that surprised me. This taste for music, in a race of men where it was so little to be expected, appeared to me already a national characteristic; and I could not but reflect, that in all the shipping of Great Britain

it would not perhaps be possible to find a captain and his mate, capable of thus joining even in a national song.' pp. 21, 22.

'We arrived at Ritzebuttel, where the cheerful sound of music convinced us that all were not asleep. In the common room of an inn, and amidst the smoke of tobacco, four men of poor appearance formed a concert with the harp, violin, flute, and voice.' p. 23.

'Whilst we stopped, (at Zullichau,) a choir of boys collected before our door, and forming a circle with a director in the middle, armed with a roll of paper, they sung several beautiful German airs in parts. These choirs are regular establishments in many parts of Germany, particularly in Berlin. The boys are frequently taken from those who are in the colleges, and are well instructed in music at the expense of the individuals who delight in forming these kind of musical societies. On particular days they assemble and sing before the doors of their benefactors; and the public and the passing stranger have the benefit of these institutions.' p. 200.

Mr. S. frequently fell in with bodies of Cossacks, and other Russian troops; but we know not that he has communicated any thing very novel with respect to them.

'The true Cossack appeared to me distinguished by little eyes, obliquely placed, and a countenance conveying the idea of being contracted by extreme cold, and the constant dazzling of snow. Among the rest were mixed a few Calmucks. Their high cheek bones, small oblique eyes, and general features, strongly recalled to mind my early friends, the Hottentots; but on a gigantic scale, they being in general the tallest and stoutest men of the party. Some wore a dress of sheep-skin, others over that the jackets of French soldiers, especially such as were distinguished by any finery. Among their arms and accoutrements, were Turkish, Russian, and French pistols, many French sabres, and some saddles. Before dining, most of them took off their caps, crossed themselves, and repeated a short prayer. They ate without voracity, but asked eagerly for spirits, under the common German name of snaps. After eating, some played at cards, some read letters, at which I was surprised, some conversed in groups, and others, stretched along the ground, placed their heads in their comrades' laps, who performed with their fingers the operation of combs.' pp. 35, 36.

'Among the groupes on bivouac, I observed many who had stripped themselves entirely naked, and were rubbing and stretching their bodies before the fires, with a kind of savage delight.' p. 98.

Mr. S. obtained accounts of the campaign of Moscow from a Hollander, who had served in it.

'His regiment of Hulans had been constantly with the advanced guard under Murat, and out of twelve hundred and fifty men, of which it originally consisted, nearly a thousand had already fallen, or were in the hospital before quitting Moscow. For six days before entering that city he had eaten horse-flesh, which was his sole food for sixty-two days on the retreat; and had already paid a ducat

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'Whilst we stopped, (at Zullichau,) a choir of boys collected before our door, and forming a circle with a director in the middle, armed with a roll of paper, they sung several beautiful German airs in parts. These choirs are regular establishments in many parts of Germany, particularly in Berlin. The boys are frequently taken from those who are in the colleges, and are well instructed in music at the expense of the individuals who delight in forming these kind of musical societies. On particular days they assemble and sing before the doors of their benefactors; and the public and the passing stranger have the benefit of these institutions.' p. 200.

Mr. S. frequently fell in with bodies of Cossacks, and other Russian troops; but we know not that he has communicated any thing very novel with respect to them.

'The true Cossack appeared to me distinguished by little eyes, obliquely placed, and a countenance conveying the idea of being contracted by extreme cold, and the constant dazzling of snow. Among the rest were mixed a few Calmucks. Their high cheek bones, small oblique eyes, and general features, strongly recalled to mind my early friends, the Hottentots; but on a gigantic scale, they being in general the tallest and stoutest men of the party. Some wore a dress of sheep-skin, others over that the jackets of French soldiers, especially such as were distinguished by any finery. Among their arms and accoutrements, were Turkish, Russian, and French pistols, many French sabres, and some saddles. Before dining, most of them took off their caps, crossed themselves, and repeated a short prayer. They ate without voracity, but asked eagerly for spirits, under the common German name of snaps. After eating, some played at cards, some read letters, at which I was surprised, some conversed in groups, and others, stretched along the ground, placed their heads in their comrades' laps, who performed with their fingers the operation of combs.' pp. 35, 36.

'Among the groupes on bivouac, I observed many who had stripped themselves entirely naked, and were rubbing and stretching their bodies before the fires, with a kind of savage delight.' p. 98.

Mr. S. obtained accounts of the campaign of Moscow from a Hollander, who had served in it.

'His regiment of Hulans had been constantly with the advanced guard under Murat, and out of twelve hundred and fifty men, of which it originally consisted, nearly a thousand had already fallen, were in the hospital before quitting Moscow. For six days before entering that city he had eaten horse-flesh, which was his sole food for sixty-two days on the retreat; and had already paid a ducat

for a half beer-glass of common spirits. From the day of crossing the Niemen, during the whole of the march, not a dozen peasants were seen on either side of the route. Every thing was burnt up, destroyed, or removed. At the battle of Smolensko, the infantry alone were at first engaged, the cavalry on both sides lining the opposite banks of the river, in separate squadrons for a long distance, to prevent a surprise on either flank. But in the battle of Mojaïsk, or Borodino, the cavalry had a large part. There he had two horses killed under him. Nothing can be said sufficient to give an idea of the horrors of that battle. The French troops, contrary to their usual custom, fought in a mournful silence. Cavalry and infantry, Cossacks and artillery, all were mixed together in the promiscuous carnage. The battle began at four in the morning, and the last cannon-shot was fired about nine at night.' pp. 167—169.

‘It is impossible, by any description, to exaggerate the horrors of the retreat. It was three hundred thousand men put to suffer all that human nature could endure, without entire destruction. His horses all died, and he was obliged to walk in the severity of the cold with his feet nearly bare. He saw forty louis given for a place in a common cart, for a distance of thirty miles; and a General, after making a bargain of that kind, being benumbed by the cold, was pushed out by common soldiers who had previously occupied the seats, and left to perish on the road.’ pp. 170, 171.

The post-waggons of Germany seem to afford a traveller very little prospect of comfort.

‘The hour appointed was eleven o’clock, but we did not depart till two. I then, with some astonishment, mounted a long narrow covered cart, or waggon, across which three or four seats were slung, and the after-part of which was stuffed with packages. Six other passengers, of whom two were Jews, took their places at the same time. Those on the hinder seat were in the dark, and those in front had no room to extend themselves, or with difficulty to change their position. This, however, I was told, being covered, was a carriage of the first class.’ p. 43.

In five hours they had travelled sixteen miles. No wonder that poor Mr. S. should declare in a pet, that it is ‘hardly possible for the ancient Germans to have used ruder vehicles, than those hourly seen in the heart of civilized Germany,’ 71; especially as his companions were none of the most pleasant; they repeated, and praised ‘with enthusiasm,’ Buonaparte’s proclamation to his army at the commencement of the campaign, and expressed great surprise that our traveller should regard a most brilliant sun-rise with any kind of delight.

On the whole, the book is mere chit-chat, and, as it is not very entertaining chit-chat, we do not see any very sufficient reason for its publication.

Art. VI. *Clavis Calendaria*; or, a Compendious Analysis of the Calendar: illustrated with Ecclesiastical, Historical, and Classical Anecdotes. By John Brady. 2 vols. 8vo. pp. xxxvi. 782. price 1l. 5s. boards. Longman and Co. 1813.

Art. VII. *Time's Telescope for 1814*; or, a Complete Guide to the Almanack: containing an Explanation of Saints' Days and Holidays; with Illustrations of British History and Antiquities, and Notices of obsolete Rites and Customs. Astronomical Occurrences in every Month; comprising the Marks on the Phenomena of the Celestial Bodies, and a Popular View of the Solar System. The Naturalist's Diary; explaining the various Appearances in the Animal and Vegetable Kingdoms; and Meteorological Remarks. 12mo. pp. xxxvi. 370. Price 7s. 6d. Sherwood and Co. 1814.

AS these two works are both calculated to illustrate the calendar, and to enable persons to consult almanacks, generally, with greater interest, we shall speak of them in the same article; describing them separately, however, in the order of their dates.

Mr. Brady's work commences with an introductory essay, of about 140 pages, on time, its subdivisions, and its measures. Here he traces the origin of the year, the different lengths which have been assigned to it, and the various calendars, from the original Alban or Latin calendar, to the comparatively recent one of the French revolutionists: next he sketches the history of almanacks, including that of the *run-stick*, and other rude contrivances; then he describes the several kinds of months, as lunar, solar, &c. and traces the origin and authors of their several names: this is succeeded by similar inquiries into the origin of the minuter portion, a week, and of the names of the seven days in a week, the latter being illustrated by seven delicately engraved figures of *Sun*, *Monan*, *Tuysco*, *Woden*, *Thor*, *Friga*, and *Seater*: from these he descends to hours, (natural, Jewish, planetary, &c.) to minutes, and to seconds. Here, also, this author has given an account of several kinds of instruments which have been employed to measure time, from the simple sun-dial to the complex chronometer. Much of this preliminary matter is erudite and interesting; and well calculated to impart instruction to young persons.

Mr. Brady next proceeds to an orderly and pretty copious explication of the several particulars in our modern calendars, as they occur in each respective month. In pursuing this plan, he, of course, gives a great deal of miscellaneous, and sometimes of curious information. Accounts of ancient and of modern ceremonies observed on certain days, details of monkish superstitions, of Romish festivals, of papistical legends, of mythological stories, of humorous practices, and

of idle superstitions, are blended promiscuously with authentic histories and biographical sketches of the few great men whose names adorn the calendar; and among these, again, will be found accounts of the origin and object of different civil and ecclesiastical laws, and splendid examples of magnanimous, virtuous, or holy conduct. The author has endeavoured to gratify the present taste of a numerous class of persons for miscellaneous reading; though it must be allowed that, in general, he has as much aimed at their instruction as their amusement.

They who are conversant in this class of inquiries, are well aware, that Mr. Brady must have freely availed himself of the previous labours of Verstegan, Brand, Ellis, Shepherd, &c. although he may have condensed the results of their enquiries, and given them in his own language. But, be this as it may, it is impossible for any man of moderately correct judgment, to write with such aids, and not produce an interesting work. From such a performance it is easy to make quotations; but the limits we must assign to this article will compel us to be sparing. Our first relates to the subject of *New Years' Gifts*.

'The Romans who settled in Britain soon spread this custom among our forefathers, who afterwards getting into the habit of making presents to the magistrates, some of the fathers of the church wrote against the immoralities committed under the protection thus purchased, and the magistrates were forced to relinquish their advantages. The nation however continued the custom through all ranks in social life, from age to age; while it is also to be remarked that *TOKENS*, considered as a more respectable term than *Gifts*, were continued to be received and bestowed by our *monarchs* and *nobles*, until the reign of James the Second. Bishop Latimer sent to Henry the Eighth a New Testament, richly illuminated, with an inscription on its cover, expressive of what he wished to impress upon his royal master's mind, though perhaps under no other licence dared he to have offered it; The words were, "*Fornicatores et adulteros judicavit Dominus;*" of the intended application of which, Henry was but too conscious. Sir William Paget, afterwards Lord Paget, in the same reign, presented to the Duke of Somerset a new year's token, accompanied by a letter couched in terms of advice, which he thought imperiously requisite, though beyond such evident yet disguised reproof, nothing offensive appeared. It was emphatically worded:

"Deliberate maturelye in all things: Execute quicklye the determinations:—Do justice without respect;—make assured and stayed wise men mynisters under you: Maynetayne the mynisters in their office: punnyshe the disobedient according to their deserts:—In the King's causes give comysion in the King's name: rewarde the King's worthy servants liberallye and quicklye; Give your own to your owne, and the King's to the King's franklye;—Dispatche suyters shortlye

be affable to the good, and stern to the evil: follow advice in counsel. Take fee or rewarde of the King onely: Keepe your mynisters about you incorrupte.—Thus God will prosper youe, the King favour youe, and all men love youe.”

‘How far presents to those who had to decide between contending parties, (which first stopped these presents, and with them such occasional seasonable reproof), was fraught with danger, merits perhaps some consideration: there have been instances of judges having been bribed, though certainly not by the trifling presents usually sent as new-year’s gifts: and therefore it were uncandid to charge that innocent custom with such gross turpitude.—The mere possibility of a suspicion of prejudice in a judge ought, no doubt, to be avoided, and, so, wisely thought the great, but unfortunate Sir Thomas More.—When Mrs. Croaker had obtained a decree in Chancery against Lord Arundel, she availed herself of the *first new-year’s-day* after her success, to present to Sir Thomas, then the Lord Chancellor, a PAIR OF GLOVES, containing forty pounds in angels, as a token of her gratitude; the gloves he received with satisfaction, these could not perhaps, as the offering of the heart, be refused, but the gold he peremptorily, though politely returned: “It would be against good manners to forsake a gentlewoman’s new-year’s-gift,” said that eminent man, “and I accept the gloves; their lining you will be pleased otherwise to bestow.” Of presents of gloves many other instances might be adduced, some with *linings*, as Sir Thomas termed his proffered compliment; some without; and probably we may from thence account for the term “*Glove money*,” to be found in old records, as well as the expression still in use of “*Giving a pair of gloves*.” pp. 146—149, Vol. I.

This, by a kind of rambling from topic to topic, into which the authors of such books as the present are very apt to fall, leads our author to descant upon the venality of judges; where he either makes a mistake, or expresses himself loosely.

‘Our present most gracious sovereign (says he) conscious of the high importance of the judicial character, nobly resigned a prerogative tenaciously retained by his predecessors; and, by the *first* ACT of his reign, rendered the judges independent of the crown; continuing them in their offices for life, unless removed by an impeachment for improper conduct.’

The truth is, that judges were independent of the crown before the present king’s reign, but what he earnestly recommended from the throne, was a measure which made them also independent of the king’s ministers, and of his successors. In order to maintain both the dignity and independence of the judges in the superior courts, it was enacted by the *stat. 13 W. III. c. 2*, that their commissions should be made (not as formerly *durante bene placito*, but) *quam diu se bene gesserint*, and their salaries established; but that it may be lawful to remove them, on

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the address of both Houses of Parliament. After this, the *stat. 1 Ann, c. 8.* continued the commissions of the judges for *six months after the demise of the crown.* But now, by the *stat. 1 Geo. III. c. 23,* the judges are kept in their offices *during their good behaviour,* notwithstanding any such demise. This extension of privilege, however, is of the utmost importance, and reflects the highest honour upon the monarch who recommended it.

The legal information given by our author under his account of Bishop Blaze, will be interesting to many :

‘ By the statute 35th George the Third, ‘ all those who have served apprenticeship to the trade of a *woolcomber*, or who are by law entitled to exercise the same, and also their wives and children, may set up and exercise such trade, *or any other trade or business they are apt and able for,* in any town or place within this kingdom.’ ”

The following anecdote, respecting the behaviour of his present majesty at his coronation, deserves to be recorded and remembered.

‘ The whole behaviour of George the Third, at his coronation, (says Bishop Newton) was justly admired and commended by every one, and particularly his manner of ascending and seating himself on his throne after his Coronation. No actor in the character of Pyrrhus, in the ‘ *Distrest Mother*,’ (not even BOOTH himself, who was celebrated for it in the *Spectator*,) ever ascended the throne with so much grace and dignity. There was another particular which those only could observe who sat near the communion table, as did the prebendaries of Westminster. When the king approached the communion table, in order to receive the sacrament, he enquired of the archbishop, ‘ whether he should not lay aside the crown,’—the archbishop asked the Bishop of Rochester; but neither of them could say what had been the usual form. The King determined within himself that humility best became such a solemn act of devotion; and took off his crown, and laid it down during the administration.’

Mr. Brady gives an interesting account of the principal circumstances of the trial, sufferings, and death, of Charles the First. But there are one or two particulars mentioned in the “ *Life of Philip Henry*” (who himself was at Whitehall when that ill-fated monarch was beheaded) which we should like to see introduced into such collections as the “ *Clavis Calendaria*.”

‘ With a very sad heart he saw that tragical blow given : and two things he used to speak of that he took notice of himself that day, which I know not whether any of the historians mention. One was, that at the instant when the blow was given, there was such a *dismal universal groan* among the thousands of people that were within sight of it (as it were with one consent) as he never heard before, and desired he might never hear the like again, nor see such a cause for it. The other was—That immediately after the stroke was struck, there was, according to order, *one troop marching from*

' *Charing-cross towards King-street, and another from King-street to Charing cross*, purposely to disperse and scatter the people, and to divert the dismal thoughts which they could not but be filled with, by driving them to shift every one for his own safety.'

Although Mr. Brady's work is one of considerable labour and research, yet we think he frequently does not carry his inquiries high enough. He satisfies himself too readily with such phrases, as 'this practice prevailed in the earlier ages,' 'the primitive christians strictly observed this day,' &c. But this is too vague and general. In many such cases a man of investigation wishes to determine whether a custom prevailed, or a day was observed, in the first, or second, or third century, in what part of such century, or whether it had its origin at a later period; and here Mr. Brady will usually leave him dissatisfied. Thus, with respect to Easter, Mr. Brady says,

'Whether Easter was kept by the Apostles, as is by many contended, or by their immediate successors, about the year 68, *cannot be satisfactorily proved*; that it is of very ancient origin is not disputed, though the period of its celebration has been various in different churches.'

Now, it happens that we have very satisfactory evidence that the Apostles *did* observe this feast. For, early in the second century, there was a warm dispute between the Asiatic and many other churches, on this very point. The Asiatic churches kept or rather commenced this feast (for it then lasted fifteen days) on the day of the Jewish passover, while the Roman and other churches prescribed the Lord's day after the said passover. Irenæus, who well knew Polycarp, informs us that that holy bishop went all the way from Smyrna to Rome to confer with Anicetus upon the subject. They came, however, to no agreement as to the time: for Anicetus could not persuade Polycarp to alter a custom which he had observed *with St. John the Apostle, and the rest of the Apostles of the Lord*, with whom he had lived and familiarly conversed. Neither could Polycarp persuade Anicetus to recede from a custom which he had received from the elders that were before him. Yet they communicated with each other; Anicetus permitting Polycarp to consecrate the Eucharist in his church: and so they parted from each other in peace.*

Mr. Brady speaks with a like uncertainty respecting Christmas; but these are points the discussion of which we may perhaps carry on more at length on some future occasion. We know not how to interpret the meaning of

* Irenæ. Ep. ad. Victor. ap. Euseb. Lib. 5. cap. 24.

the following sentence; 'The first Christians, who, it is proper to remark, were all *Hebrews*, solemnized the nativity on the 1st of January.'

In his account of Trinity Sunday, our author informs us correctly enough that 'the term *Trinity* was first brought into use by Theophilus of Antioch, about the year of our Lord 150.' He then goes on to say, that the opinion that this term comprehended a union of 'consubstantial, co-eternal, and co-equal, was reserved for subsequent assumption;' and refers it to Paulus Samosatenus* in the year 270. We think, however, that the same sense is not very obscurely expressed by Origen, about the year 230, in his dialogue against the Marcionites. 'I believe there is one God, the creator and maker of all things; and one that is from Him, God the Word, who is con-substantial with Him and Co-eternal, who in the last times took human nature upon him of [the Virgin] Mary, and was crucified and raised again from the dead. I believe also in the Holy Ghost, who exists from all eternity,' &c. The celebrated Gregory Thaumaturgus, also, in his admirable creed, drawn up more than twenty years before the time specified by Mr. Brady, treats thus of the Trinity: 'A perfect Trinity, whose glory, eternity, and dominion, is no way divided or separated from each other. In this Trinity there is nothing created or servile, nothing adventitious or extraneous, that did not exist before, but afterwards came into it. The Father was never without the Son, nor the Son without the Spirit; but the Trinity abides the same, unchangeable and invariable for ever.'

There are various places in which the author of "*Clavis Calendaria*" falls into blunders of this kind respecting dates and opinions: and we had intended to point out and correct more of them; but it is time for us to speak a little of the other work now before us, namely "*Time's Telescope*." In this book as well as Mr. Brady's larger volumes, we meet with much curious information respecting fasts and festivals, the fathers of the Church, Popish legends, ecclesiastical regulations, Saxon, British, and other customs, the origin of days and terms marked in the calendar, &c. The author seems to have sedulously consulted the authorities employed by Mr. Brady, and we think some others to which that gentleman had recourse; and his abridged exhibition of the particulars thus collected is neat, correct, and useful. His introductory matter, on time, its divisions and measures on calendars, almanacks, &c. is very accurately compiled and it contains such a full and complete account of the

* Who revived the heresy of Artemon (broached A.D. 194) that Christ was a mere man. *Rev.*

"Calendar of Julius Cæsar," as cannot fail to be useful to young persons in their classical researches.

But, besides the subjects treated by this author in common with Mr. Brady, there is a great diversity of others discussed in his book, respecting which Mr. Brady is silent. Such are, a neat and scientific view of the solar system, according to the latest discoveries,—a concise but sufficiently full sketch of the astronomical occurrences throughout each month,—a pleasing collection of observations in botany and natural history, carried on from month to month under the title of "the Naturalist's Diary,"—and a useful supplement of meteorological remarks, comprising the best rules for predicting changes of weather, with a description of the barometer, thermometer, and other instruments, that may be most beneficially employed for that purpose.

Here also, it would be easy to quote again and again: we shall, however, satisfy ourselves with two quotations, from the first of which it will be seen that the author of *Time's Telescope* writes like a philosopher and man of correct thinking; and that while he endeavours to instruct, he communicates the most useful particulars that the searchers of almanacks will require.

Astronomical Occurrences in January.—We naturally observe the beginnings and ends of years, and months, and other settled portions of time; we note the occurrences which take place as these intervals elapse; and we do this wisely and beneficially, although we can tell but little of time in itself. Yet metaphysicians are tempted to speculate on its nature; while astronomers and other men of science define it in its relations to the various subjects which they investigate. God only hath true immortality or eternity; that is to say, 'Continuance in which there grows no difference by the addition of Hereafter unto Now;' whereas other creatures, how noble soever they may be in their nature or their tendencies, have, by reason of their continuance, the time of their former continuance lengthened, and the time of their subsequent continuance (at least in the present state of being) shortened.

Hence the importance of regarding time in its perpetual current, and hence the most obvious of its definitions, as it has been very accurately expressed by Hooker in the following terms: 'TIME, considered in itself, is but the flux of that very instant wherein the motion of the heaven began; being coupled with other things, it is the quantity of their continuance measured by the distance of two instants. As the time of a man is a man's continuance from the instant of his first breath till the instant of his last gasp.' Thus, time serves for the measure of other things, while itself is measured by means of motion and number. It is not, however, an effect of motion, nor is it a result of number; for it would be easy to conceive of time, though motion and number were not. Time, regarded as the quantity of continuance, may as well be imagined in reference to

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a single thing at rest, as to a multitude in motion. Motion, however, is necessary to measure and compare the portions of duration; for to say accurately *how long* or *how short* the continuance of a thing may be, without a reference to motion, were impossible. Thus, the motion of the sand in a glass has served to mark the *hour*; of the shadow on a dial, to mark the returns of noon, or the measure of a *day*; that of the Moon to define a lunation or *month*; and that of the Sun through the ecliptic, to fix the terms of the *year*. And thus much may suffice to say of time in relation to the present subject: for more on time in general, we refer to the Pantologists and Lexicographers.

' In the time of Numa Pompilius, the month of January, which was then, as well as now, the first in the year, commenced at the winter solstice, or the time when the Sun entered Capricorn; with us, at the present period, January commences ten days after the Sun's apparent ingress into that sign. Of course, the days are not now at the shortest, but have lengthened about four minutes since the shortest day. Taking intervals of ten days through the month, the times of the Sun rising and setting, at London, will be,

Saturday, 1st, Sun rise 8 h. 5 m. Sun set 3 h. 55 m.

Tuesday, 11th, . . . 7 h. 56 m. . . . 4 h. 4 m.

Friday 21st, . . . 7 h. 44 m. . . . 4 h. 16 m.

' *Equation of Time.*—This is the adjustment of the *difference* of time, as shown by a well-regulated clock and a true sun dial. [See explanation in Occurrences for March.] A good clock measures that equable time which the rotation of the earth on its axis exhibits; whereas the dial measures time by the *apparent* motion of the Sun, which, from a cause hereafter to be explained, is subject to variation. Equal or true time is measured by an accurate clock; apparent time by the dial. To find true time, we must *add* or *subtract*, as the case may require, a certain number of minutes and seconds to apparent time, which is marked by the dial. The following table will show what is to be added for every fifth day of the month of January:—

Saturday, Jan. 1, to the time on the dial ADD 3 m. 48 sec.

Thursday, . 6, 6 m. 5 sec.

Tuesday, . 11, 8 m. 11 sec.

Sunday, . 16, 10 m. 3 sec.

Friday, . 21, 11 m. 37 sec.

Wednesday, 26, 12 m. 53 sec.

Monday, . 31, 13 m. 48 sec.

' That is, when it is 12 o'clock on the dial, it must, on the 1st of January, be 3 m. 48 sec. after 12 by the clock; which is true time.

' The Sun will enter Aquarius on the 20th day, at 34 min. past 2 o'clock in the afternoon.

' The Moon will be in the full on Thursday, the 6th day, at 8 m. past 7 in the morning; and the ensuing new Moon will occur on Friday the 21st day, at 13 m. past 2 in the morning. The time of the Moon's rising, for the first 5 days after she is in the full, will be as follows; viz.

Jan. 7th, 5 h. 44 m. P.M. Jan. 8th, 7 h. 0 m. P.M.

Jan. 9th, 3 h. 14 m. P.M. Jan. 10th, 9 h. 27 m. P.M.

Jan. 11th, 10 h. 40 m. P.M.

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• They who travel at night will do well to bear in mind, that this luminary gives no useful light till nearly an hour after she has arisen.

• There will be a *solar eclipse* on the 21st day, that is, at the time of the *new Moon*; but it will not be visible in England.

• On the 1st day of this month, the Moon will eclipse the star, marked μ Ceti, in astronomical catalogues. The immersion will occur at 17 m. past 9 in the evening, when the star will be $11\frac{1}{2}$ north of the Moon's centre; and the emersion at 12 m. past 10, the star being then 9' north of the centre of that luminary.

• Another star, namely ζ Π , will be eclipsed by the Moon on the 6th day. The immersion will take place at 41 m. past 2 in the morning, the emersion at 15 m. past 3: in both cases, the star will be about $14'$ N. of the Moon's centre.

• The Moon will likewise eclipse a third star, viz. 2 ξ Ceti on the 28th. The time of immersion will be 31 m. past 8 o'clock in the evening; that of emersion 32 m. past 9: in the former case, the star will be $6'$, in the latter $7'$ south of the Moon's centre.

• Mercury will appear at his greatest elongation from the Sun on the 2d day; and Saturn will be in conjunction with that luminary on the 12th.

• The astronomical observer may be informed that eclipses of Jupiter's first satellite will be visible at the following times, viz. the immersions on the

2d day,	at 12 min	past 6	in the morning.
3d	. . . 40	. . . 12	. . . evening.
11th	. . . 33	. . . 2	. . . morning.
18th	. . . 27	. . . 5	. . . morning.
19th	. . . 55	. . . 10	. . . evening.
25th	. . . 20	. . . 6	. . . morning.
26th	. . . 17	. . . 7	. . . evening.'—pp. 11—14.

When we compare the labours of the authors of "*Clavis Calendaria*," and of "*Time's Telescope*," (the latter work is published anonymously), we think that both evince a nearly equal share of industry; but that the latter seems to possess a much better taste and finer feeling. The author of "*Time's Telescope*" is not a mere plodder, but evidently a man with a warm and pious heart, a chaste and cultivated taste, a delicate and ardent mind, and a passionate admirer of the polite literature. He writes like a lover of nature and of Nature's God. His theological sentiments, so far as they are developed in this work, are sound and correct. He cultivates no erroneous systems, either in theology or philosophy; so that his work is, in these respects, far preferable to the crude and pedantic annual performance of Mr. Friend, which it has so often fallen to our lot to expose and censure. We cheerfully give, therefore, to "*Time's Telescope*" our warmest recommendation, as a pleasing and *safe* book for the rising generation: and we shall allow its author once more to speak for himself in our concluding quotation, taken from his "*Naturalist's Diary*, for December."

' The most minute species of this great genus (*lichens*) hold a much more important place in the economy of nature than is apparent to superficial observers. They are the first beginning of vegetation on stones of all kinds exposed to the air, whose decomposing surfaces are the receptacle of their imperceptible seeds, and soon afford nourishment to the sprouting plants, whose minute fibrous roots still farther insinuate themselves. The larger species take possession of every cavity and fissure, both of stones, and of the decaying external bark of trees. In time they all decay, and furnish a portion of vegetable mould, capable of nourishing mosses, or still larger plants. The residuum of these being still more considerable, is washed by rains into large cavities, where even forest trees can scatter their seeds, by the penetrating power of whose roots, great masses are dislodged from the most lofty rocks. Thus the vegetable kingdom exercises dominion over the tributary fossil world, and, in its turn, affords the same no less necessary aid to animal existence. Nothing in nature is allowed to remain stationary, idle, or useless, and the most inconsiderable agents frequently appear, in the hands of Divine Providence, to be the most irresistible.

' The shortest day, or winter solstice, happens on the 21st of December; and the joyful season of Christmas is now fast approaching. Some rustic pursuits and pleasures, at this period of the year, are beautifully described in Bampfylde's charming Sonnet on Christmas:

With footstep slow, in furry pall yclad,
His brows enwreathed with holly never sere,
Old Christmas comes, to close the wained year;
And aye the shepherd's heart to make right glad;
Who, when his teeming flocks are homeward had,
To blazing hearth repairs, and nut-brown beer,
And views well pleased the ruddy prattlers dear,
Hug the grey mungrel; meanwhile maid and lad
Squabble for roasted crabs. Thee, Sire, we hail,
Whether thine aged limbs thou dost enshroud,
In vest of snowy white, and hoary veil,
Or wrap'st thy visage in a sable cloud;
Thee we proclaim with mirth and cheer, nor fail
To greet thee well with many a carol loud.

' In this month, those wild animals which pass the winter in a state of torpidity, retire to their hiding places. The frog, lizard, badger, and hedgehog, which burrow under the earth, belong to this class; as also the bat, which is found in caverns, barns, &c. suspended by the claws of its hind feet, and closely enveloped in the membranes of the fore feet. Dormice, squirrels, water-rats, and field-mice, provide a large stock of food for the winter season.

' On every sunny day through the winter, clouds of insects, usually called gnats (*tipulæ* and *empedes*,) appear sporting and dancing over the tops of evergreen trees in shrubberies; and they are seen playing up and down in the air, even when the ground

is covered with snow. At night, and in frosty weather, or when it rains and blows, they appear to take shelter in the trees.

' Little work is done by the farmer, out of doors, in this month ; his cattle demand almost all his attention and assiduity.

' The grave of the year is now prepared, and " the dark and wintery wreath " is already strewn over it : another year, another delightful season which is again to awaken all nature, and diffuse warmth and life and happiness around, is eagerly anticipated ;—inspiring new hopes, and the most pleasing expectations :

*Another Spring ! my heart exulting cries :
Another YEAR ! with promised blessings rise !
ETERNAL POWER ! from whom those blessings flow,
Teach me still more to wonder, more to know :
Seed-time and Harvest let me see again ;
Wander the leaf-strewn wood, the frozen plain :
Let the first flower, corn-waving field, plain, tree,
Here round my home, still lift my soul to THEE ;
And let me ever, midst thy bounties, raise
A humble note of thankfulness and praise.*

BLOOMFIELD.' pp. 334—6.

Art. VIII. *Dr. Watts no Socinian* : A Refutation of the Testimony of Dr. Lardner, as brought forward in the Rev. T. Belsham's Memoirs of the late Rev. Thomas Lindsey. By Samuel Palmer, 8vo. Price 1s. 6d. Conder, &c. 1813.

THIS vindication of our devotional poet and evangelical divine from the charge of Unitarianism, is worthy of the excellent and venerable author, who has now entered on his heavenly rest. We gratefully accept this last production of a pen which has been so often and so ably employed in the service of truth, and in the defence of those who have suffered for its sake. At the termination of a life, protracted beyond the usual period, and distinguished by unremitted activity, it is highly pleasing to receive so favourable a specimen, as this pamphlet affords, of mental energy unimpaired.

Mr. Belsham appears to glory not a little in being able to adduce the testimony of Dr. Lardner, to prove that " Dr. Watts's last thoughts were completely Unitarian." This assertion is to be regarded merely as the *opinion* of Dr. Lardner, and an opinion formed, partly, on a cursory view of some of Dr. Watts's manuscripts, and partly, on the *opinion* of Mr. Neal, who visited in the family in which Dr. Watts lived. That both Dr. Lardner and Mr. Neal were mistaken, Mr. Palmer shews by evidence which appears convincing, and arguments which may be pronounced unanswerable. Mr. Palmer maintains, that Dr. Watts did not materially change his sentiments on the points in question, *after* his two last publica-

tions, and that he left no manuscripts which afforded any evidence that he was become a Socinian. In proof of this assertion, says Mr. Palmer, 'I appeal, in the first place, to the testimony of those who were intimately acquainted with Dr. Watts, and who visited him within a short time of his departure. Besides Mr. Joseph Parker, his amanuensis, who was constantly with him, and the late Mrs. Abney, in whose house he died, (with both of whom I myself had very satisfactory conversation on the subject,) I refer you to the testimony of Dr. Gibbons, respecting what he heard from the Doctor's own lips, in the last visit he made him.' After adducing a quotation from Dr. Gibbons's *Memoirs of Dr. Watts*, Mr. Palmer brings forward the distinct and conclusive testimony, which he himself received from Dr. Stennett, who conversed with Dr. Watts a few months before his death. Dr. Stennett declared that "so far from having embraced the Socinian system, he expressed his firm belief of the doctrine of Christ's Atonement, and lamented even with tears, that so many should have given it up."

Dr. Lardner insinuates, that the unpublished manuscripts of Dr. Watts contained evidence that he became an Unitarian. That this is a most unwarrantable supposition, Mr. Palmer satisfactorily proves. Subsequently to the time in which Dr. Lardner imagined the Doctor's change of sentiment to have taken place, and within two years of his decease, it appears that two volumes were published; the one of which is entitled "Useful and important Questions concerning Jesus, the Son of God," and the other, "The glory of Christ as God-man, &c." In these publications, 'the author strongly maintains the pre-existence of Christ, and his intimate union with the Deity.'

In the Preface to the "Christian doctrine of the Trinity," there is a passage which deserves attention for the very strong language in which Dr. Watts there expressed his sentiments in regard to Socinianism. We think Mr. Palmer, might have adduced it with great advantage.

'The late controversies about the important doctrine of the Trinity, have engaged multitudes of Christians in a fresh study of that subject; and among the rest *I thought it my duty to review my opinions and my faith.* In my younger years, when I endeavoured to form my judgment on that article, the Socinians were the chief or only popular opponents. Upon an honest search of the Scripture, and a comparison of their notions with it, I wondered how it was possible for any person to believe the bible to be the word of God, and yet to believe that Jesus Christ was a mere man. So perverse and preposterous did their sense of the Scripture appear, that I was amazed how men, who pretended to reason above their neighbours, could wrench and strain their understanding, and subdue their assent to such interpretations —and I am of the same mind still.'

Among the manuscripts committed to the care of the executors, it appears from Mr. Neal's letter to Dr. Doddridge, there was one intitled, "A faithful inquiry after the ancient and original doctrine of the Trinity," &c. Of this treatise a small edition it is said was printed in the year 1745, while the author was living, but by the solicitations of friends, the impression was destroyed, with the exception of one copy, which by accident escaped, and from which a new edition was published in 1802. Of the genuineness of this production Mr. Palmer was fully satisfied, both from internal and external evidence; and in this last work the sentiments expressed are as remote from Unitarianism as those of the two volumes to which reference has been already made. Whether we regard this work as unquestionably genuine, or still involved in some degree of uncertainty, the other parts of the evidence are sufficiently convincing, and we are decidedly of opinion, that most readers will rise from the perusal of this pamphlet, with a lively sense of obligation to the lamented author, and with a firm persuasion, that the question with respect to Dr. Watts's sentiments is for ever set at rest.

Art. IX. *The Bride of Abydos*. By Lord Byron. 8vo. pp. 72. Price 5s. Murray. 1813.

TIME was, when, whatsoever country or whatsoever age our poets were writing of, there crept in insensibly something of English costume, and the manners of their own times. A Venetian, in Shakespeare, talks of the trial by jury; and Voltaire makes himself very merry with the mention of paper and striking clocks in Julius Cæsar. 'Un papier, du temps de César! n'est pas trop dans le costume.' 'Ce n'est pas que les Romains eussent des horloges sonnantes, mais le costume est observé ici comme dans tout le reste.' The truth is, that Shakespeare draws man, and not an inhabitant of this or that country; he gives the features and the exact character, and does not always remember to add the precise cut of the hair or of the doublet. We do not say that this latter should have been neglected; it is undoubtedly of but little comparative consequence; but still it is pleasing to the imagination to be surrounded for a time with the scenery and customs and persons of another age or country.

It is, however, very difficult for the poet to place us in such a situation, without bringing before our eyes objects to which we are so unaccustomed as not to receive any delight from them; objects which, because we have never been made acquainted with them in real life, awaken no associations, and therefore produce

little interest. Besides this, in poems so perfectly in *costume*, the imagination has frequently to stop for the understanding; and woe to the passage which requires a note for its explication! And again we must observe that all the learning which serves to deck out the muse in such exquisite costume, which brings her necklace out of one dusty tome, her dead-dress out of another, her slippers from a third, and so on,—all this learning is utterly lost upon the majority of readers. For instance, we know, and every reader will see, that the ‘dresses and decorations’ of the ‘*Bride of Abydos*,’ are not in the English style; but that they are all perfectly in the Turkish, shall one in a hundred undertake to say? A foreigner the poem is, but of what nation or kindred few can tell;—the learned say, a Turk.

We make these observations, because this custom, of disfiguring his pages with words that are not English, seems growing upon Lord Byron. There was something of it in the *Giaour*, but there is hardly a page in the present poem, but forces us to the notes at the end, for the explication of two or three outlandish terms. A rose and a nightingale are now Gul and Bulbul; a sailor, a Galiongee; and a rosary a Comboloro; Musselim, Ollah, and Tchocada are not, we suppose, more generally understood; and old Giaffir

‘Resign’d his gem-adorn’d *Chibouque*,
And mounting featly for the mead,
With *Maugrabee*—and Mamaluke—
His way amid his *Delis* took,
To witness many an active deed
With sabre keen—or blunt *jereed*.
The *Kislar* only and his Moors
Watch well the Haram’s massy doors.’ p. 12.

There is, however, no other passage so unintelligible.

For many of these words the corresponding English might have been used; and those for which it could not, it was part of the author’s business to manage without.

The story, in the order of the poet, is this. The Pacha, Giaffir, has, or is supposed to have, two children, Selim and the beautiful Zuleika. Zuleika is ordered by her father to prepare for the reception of a lover that he has provided for her,—and then left alone with Selim, who has been angered by a very sharp rebuke for a very venial offence. She endeavours to rouse her brother from the reverie in which he is plunged; and Selim, awakened by an ardent protestation of more than sisterly affection, starts to ‘convulsive life,’ declares he is not what he appears to be, not the son of Giaffir,—though ‘thanks to her,’ he yet may be,—and appoints a rendezvous in the haram-garden, where he promises to disclose the mystery.

There is something very unnatural, and to us very disgusting, in this affection, half pure, half sensual, of Zuleika's; and the declaration of it at p. 20, is particularly offensive. At night she goes to the appointed grotto in the garden, and finds her quondam brother, her present lover, in the disguise of a sailor's dress. From him she learns, that her father Giaffir, and his father, Abdallah, were brothers, and that Abdallah had been poisoned by the order of Giaffir, for the sake of his Pacha-lick. Himself, then a child, was spared, in some fit of remorse or natural feeling, and with him Haroun, a haram guard. Bred up, however, as Giaffir's son, he was yet jealously watched, confined in the palace, and debarred all manly exercises and accomplishments. But once, in the absence of Giaffir, Haroun had permitted him to wander forth upon his parole; and he had joined the pirates that infested the islands of the Archipelago. To these he was purposing to return; a boat was waiting to carry him off, and he invites Zuleika to share with him in this blessed state of liberty. Just, however, as they are going off, they are surprized by flambeaux and all the signs of pursuit: he fires a pistol, as a signal to the boat; the boat appears, and he has fought his way to it, and is just stepping into it, when a bullet, from the carbine of Giaffir, lays him dead upon the beach. Zuleika had fainted and died, when her lover left the cave.

Such is the story which is very spiritedly told by Lord Byron, though, we think, with not quite so much strength of poetry, as is to be found in the 'Romaunt,' or the Giaour. There are, however, very beautiful passages to be quoted.

The opening of the poem contains a rich description of eastern landscape,—though we could have wished that the images in the four first lines had given place to others less finical and unnatural. Indeed, the lines might be advantageously struck out.

' Know ye the land where the cypress and myrtle
Are emblems of deeds that are done in their clime,
Where the rage of the vulture—the love of the turtle—
Now melt into sorrow—now madden to crime?—
Know ye the land of the cedar and vine?
Where the flowers ever blossom, the beams ever shine,
Where the light wings of Zephyr, oppressed with perfume,
Wax faint o'er the gardens of Gûl in her bloom;
Where the citron and olive are fairest of fruit,
And the voice of the nightingale never is mute;
Where the tints of the earth, and the hues of the sky,
In colour though varied, in beauty may vie,
And the purple of Ocean is deepest in die;
Where the virgins are soft as the roses they twine,
And all, save the spirit of man, is divine—
'Tis the clime of the east—'tis the land of the Sun—' p. 1.

We may add to this, the effect of such scenery on a youthful and susceptible mind.

“ So lovelily the morning shone,
 “ That—let the old and weary sleep—
 “ I could not ; and to view alone
 “ The fairest scenes of land and deep,
 “ With none to listen and reply
 “ To thoughts with which my heart beat high
 “ Were irksome—for whate’er my mood,
 “ In sooth I love not solitude :
 “ I on Zuleika’s slumber broke,
 “ And, as thou knowest that for me
 “ Soon turns the Haram’s grating key,
 “ Before the guardian slaves awoke
 “ We to the cypress groves had flown,
 “ And made earth, main, and heaven our own !”’ p. 4.
 “ ‘Tis vain—my tongue can not impart
 “ My almost drunkenness of heart,
 “ When first this liberated eye
 “ Surveyed Earth—Ocean—Sun and Sky !
 “ As if my spirit pierced them through,
 “ And all their inmost wonders knew—
 “ One word alone can paint to thee
 “ That more than feeling—I was free !
 “ E’en for thy presence ceased to pine—
 “ The World—nay—Heaven itself was mine !”’ p. 42.

The most spirited part of the poem, however, is the conclusion. The death of Selim is brought immediately beneath the eye of the reader.

“ But ere her lip, or even her eye,
 Essayed to speak, or look reply—
 Beneath the garden’s wicket porch
 Far flashed on high a blazing torch !
 Another—and another—and another—
 “ Oh ! fly—no more—yet now my more than brother !”
 Far—wide through every thicket spread
 The fearful lights are gleaming red ;
 Nor these alone—for each right hand
 Is ready with a sheathless brand :—
 They part, pursue, return, and wheel
 With searching flambeau, shining steel ;
 And last of all his sabre waving,
 Stern Giaffir in his fury raving,
 And now almost they touch the cave—
 Oh ! must that grot be Selim’s grave ?
 “ Dauntless he stood—“ ‘Tis come—soon past—
 “ One kiss, Zuleika—’tis my last ;

" But yet my band not far from shore
 " May hear his signal—see the flash—
 " Yet now too few—the attempt were rash—
 " No matter—yet one effort more."
 Forth to the cavern mouth he stept,
 His pistol's echo rang on high,' pp. 49—50.
 ' One bound he made, and gained the sand—
 Already at his feet hath sunk
 The foremost of the prying band—
 A gasping head, a quivering trunk;
 Another falls—but round him close
 A swarming circle of his foes:
 From right to left his path he cleft,
 And almost met the meeting wave;—
 His boat appears—not five oars' length—
 His comrades strain with desperate strength—
 Oh! are they yet in time to save?
 His feet the foremost breakers lave;
 His band are plunging in the bay,
 Their sabres glitter through the spray:
 Wet—wild—unwearied to the strand
 They struggle—now they touch the land!
 They come—'tis but to add to slaughter—
 His heart's best blood is on the water!' p. 51.

The desolation and distress disclosed by the dawning light are painted in the author's strongest manner.

' Morn slowly rolls the clouds away—
 Few trophies of the fight are there—
 The shouts that shook the midnight-bay
 Are silent—but some signs of fray
 That strand of strife may bear—
 And fragments of each shivered brand—
 Steps stamped—and dashed into the sand
 The print of many a struggling hand
 May there be marked—nor far remote
 A broken torch—an oarless boat—
 And tangled on the weeds that heap
 The beach where shelving to the deep—
 There lies a white Capote!
 'Tis rent in twain—one dark-red stain
 The wave yet ripples o'er in vain—
 But where is he who wore?
 Ye! who would o'er his relics weep
 Go—seek them where the surges sweep
 Their burthen round Sigæum's steep
 And cast on Lemnos' shore:
 The sea-birds shriek above the prey,
 O'er which their hungry beaks delay—
 As shaken on his restless pillow,
 His head heaves with the heaving billow—

That hand—whose motion is not life—
 Yet feebly seems to menace strife—
 Flung by the tossing tide on high,
 Then levelled with the wave—
 What recks it? though that corse shall lie
 Within a living grave?' pp. 53—4.

We think the reader will agree with us that the wild versification of the following passage is admirably fitted to the mournful subject.

' By Helle's stream there is a voice of wail!
 And woman's eye is wet—man's cheek is pale—
 Zuleika! last of Giaffir's race,
 Thy destin'd lord is come too late—
 He sees not—ne'er shall see thy face!—
 Can he not hear
 The loud Wul-wulleh warn his distant ear?
 Thy handmaids weeping at the gate,
 The Koran-chaunters of the hymn of fate—
 The silent slaves with folded arms that wait,
 Sighs in the hall—and shrieks upon the gale,
 Tell him thy tale!
 Thou didst not view thy Selim fall!
 That fearful moment when he left the cave
 Thy heart grew chill—
 He was thy hope—thy joy—thy love—thine all—
 And that last thought on him thou could'st not save
 Sufficed to kill—
 Burst forth in one wild cry—and all was still—
 Peace to thy broken heart—and virgin grave!' p. 55—6.

The conclusion is very pleasing and romantic. A single rose, says the poet, flourishes by the tomb of the lovely Zuleika; and near it, every night, is heard 'a bird unseen.'

' It were the Bulbul—but his throat,
 Though mournful, pours not such a strain;
 For they who listen cannot leave
 The spot, but linger there and grieve
 As if they loved in vain!
 And yet so sweet the tears they shed,
 'Tis sorrow so unmixed with dread,
 They scarce can bear the morn to break
 That melancholy spell,
 And longer yet would weep and wake,
 He sings so wild and well!
 But when the day-blush bursts from high—
 Expires that magic melody.
 And some have been who could believe,
 (So fondly youthful dreams deceive,
 Yet harsh be they that blame,)

That note so piercing and profound
Will shape and syllable its sound
Into Zuleika's name.

'Tis from her cypress' summit heard,
That melts in air the liquid word—
'Tis from her lowly virgin earth
That white-rose takes its tender birth.
There late was laid a marble stone,
Eve saw it placed—the Morrow gone!
It was no mortal arm that bore
That deep-fixed pillow to the shore;
For there, as Helle's legends tell,
Next morn 'twas found where Selim fell—
Lashed by the tumbling tide, whose wave
Denied his bones a holier grave—
And there by night, reclin'd, 'tis said,
Is seen a ghastly turban'd head—
And hence extended by the billow,
'Tis named the "Pirate-phantom's pillow!"
Where first it lay—that mourning flower
Hath flourished—flourisheth this hour—
Alone—and dewy—coldly pure and pale—
As weeping Beauty's cheek at Sorrow's tale!" pp. 58—60.

We must not close without just noticing the frequent embarrassment and complication of the author's style. The reader will have seen something of it in the passages already quoted; it appears to proceed from haste. How ungrammatical, ungraceful, and obscure are the following passages!

"Pacha! to hear is to obey.—"
No more must slave to despot say—
Then to the tower had ta'en his way,
But here young Selim silence brake," p. 3.

"Father!—for fear that thou should'st chide
"My sister, or her sable guide—
"Know—for the fault, if fault there be,
"Was mine—then fall thy frowns on me!" p. 3.

"With cautious steps the thicket threading,
And starting oft, as through the glade
The gust its hollow moanings made,
Till on the smoother pathway treading,
More free her timid bosom beat,
The maid pursued her silent guide;" p. 30,

Every thing that in any way impedes the progress of the reader, helps to destroy the effect of the passage. The spiritedness of Scott is never lost by a want of intelligibility, that of Campbell is but too frequently.

Art. X. *The Christian Soldier: A Sermon preached to the Regiment of Renfrew Militia, at Bridge Chapel, in Bristol.* By Samuel Lowel. 8vo. 1813.

THE close resemblance betwixt the mode of conducting worship in the Church of Scotland, and amongst the Protestant Dissenters in England, is well known, and sufficiently accounts for the predilection the natives of Scotland have generally evinced for dissenting above episcopal places of worship, when they have settled in the southern part of the island. Under the influence of this partiality the Renfrew Militia, accidentally stationed at Bristol, expressed a desire of attending at the Rev. Mr. Lowel's chapel, a popular and highly respectable independant minister at Bristol. The promptness with which this request was acceded to, on the part of the Lieutenant-Colonel, and the General of the district, General Buller, to whom it was referred, does the highest honour to the liberality of those gentlemen; while the presence of upwards of 500 soldiers, devoutly listening to the word of God, is a striking spectacle in a dissenting place of worship, well adapted to impart an additional animation to a Christian preacher. The excellent author of this sermon appears to have felt the impulse such a circumstance is calculated to give, in its full force, and has produced a discourse, not only suited to the immediate occasion, but of permanent utility. In illustrating the Christian warfare, he has delineated the character, and enforced the duties of a Christian, considered in a military capacity, with much propriety, delicacy, and animation: the analogy is closely pursued, without being pushed to fanciful coincidences. The sentiments are equally judicious and devout, and the language highly animated and impressive, with as much elegance as is suited to a popular address. On the whole, we feel a pleasure in recommending this excellent discourse to the public, and should consider it as one of the best modes of doing good, for opulent persons to purchase a number of them with a view to their gratuitous distribution amongst the soldiery.

Art. XI. *Tales of the Poor, or Infant Sufferings: containing the Chimney Sweeper's Boy; Sally Brown, the Cotton Spinner; the Orphans, a ballad: Mary Davis.* 12mo. Price 2s. 6d. Montgomery, Sheffield. Longman and Co. 1813.

THIS, although an unpretending, is an interesting and important publication; its statements are founded upon facts, and its tendency is uniformly to the promotion of the present

and future welfare of mankind. The sufferings of "the Chimney Sweeper's Boy" are universally known, and although all affect to pity them, we are sorry to say that the measures which a few philanthropists have taken to alleviate them, have met with but a partial support. The Cotton Spinning establishments seem to be more extensively injurious, and we hope that the attention of the public will be kept alive to these unnecessary abuses of necessary employments, until the whole of the objections be removed.

Art. XII. *Directions to seek after Truth, and Cautions against the Errors of Modern Unitarianism.* In a Letter from a Minister to his Congregation. By W. Evans, Stockport. 8vo. pp. 30. Price 1s. 6d. 1813.

THE author justly remarks, that Unitarians 'have, of late, shewn a most lively anxiety, and a zeal perfectly novel among them, for disseminating their own principles: they employ missionaries—they circulate cheap tracts—they preach controversial lectures—they embrace every opportunity to engage the attention of youth—they neglect no occasions of insinuating the peculiarities of their creed.' For these vigorous efforts to disseminate the principles of their faith, so far as they are free from artifice and fraud, we are of opinion, that they deserve our respect rather than our reprehension; but when we witness such strenuous exertions on their side, we ought to feel it an imperious duty to "contend earnestly for the faith once delivered to the saints."

Our thanks are due to Mr. Evans for the good sense and pious feeling displayed in this cautionary address; and we think it will be favourably received by many readers beyond the limits of his pastoral charge. After a variety of preliminary remarks with respect to the manner in which truth should be investigated and defended, the author urges the following objections to the system of Unitarians. 1. It is a system that depreciates the Bible. 2. It is a system that degrades the character of Jesus-Christ. 3. It appears to exclude all that distinguishes the gospel of Christ from every other system of religion. 4. It is inefficient as to the great ends to be answered by the gospel.

Art. XIII. *Poems.* By Three Friends. 12mo. pp. 168. Price 7s. boards. Underwood. 1813.

NASCITUR poeta, we acknowledge; but nothing is easier than to make a *verse-writer*. Invention is the gift of nature alone; but there are certain feelings in almost all minds, which, by a poetical education, may be fostered up into a spurious kind

of poetry : and then there are so few ears so deficient as not to discern metre, and fewer memories unprovided with a store of rhymes. Here, then, are the ingredients of a port-folio of verses ; and, as money burns the pocket of a child, verses are sure to set on fire the port-folio of a youth ; and so out comes a dapper little hot-pressed volume. You may always know these bardlings by a set of threadbare metaphors, and superannuated feelings,—much ado about harps, and shells, and strings, and chords,—a vast delight in moonlight and twilight,—an hysterical inclination to cry,—and a perpetual preference of the past to the present.

We by no means wish to speak harshly of the Three Friends before us ; they appear to be persons of very amiable feelings, and of cultivated minds. Their verses, we doubt not, must have been very pleasing to the private friends to whom they were addressed ; but the public is more fastidious, and we are afraid that this little volume stands but an indifferent chance for popularity among its numerous rivals in this fortunate day of poetry. None, however, should be condemned unheard : we dip into the volume, and bring out the following lines.

‘ Maid of the mountains ! fare thee well,—
I love thy sweet simplicity,
And long thy artless charms shall dwell,
In Memory’s retrospective eye.

Thou ne’er hast seen the city’s crowd,
Whom fashion trains to revel glee ;
The polished manners of the proud,
Are all unknown, sweet girl, to thee.

But thou hast charms surpassing these,
Fairest where all around is fair ;
Thy voice the softness of the breeze,
Thy form the lightness of the air.

Born in this wild, romantic glen,
Thy cradle was the mountain-side :
And nature soothed thy sorrows, when
She bade her streams in murmurs glide.

Sweet floweret of the wooded dell !
O ! never from these mountains go ;
Still in thy native vallies dwell,
Nor seek yon distant world of woe.

For in that busy world afar,
Gay folly holds her airy reign,
Wild passions wage eternal war.
And pleasure only leads to pain,

But here false pleasure’s gilded lure,
Cheats not the guileless breast of youth ;
But modesty and virtue pure,
Beam sweetly from the eye of truth,

Art. XIV. *Some Account of an uncommon Appearance in the Flesh of a Sheep, &c.*; By Walter Vaughan, M. D. Licentiate of the Royal College of Physicians of London. 8vo. pp. 38. Harding. 1813.

OF all the attempts at *research*, for which this scientific age is so remarkable, we never met with any thing which could pretend to rival this meditation of Dr. Vaughan's on a mutton chop. We are at loss which to admire most, the grave earnestness with which the investigation is prosecuted, or the perfect inanity of the result. Passing by a butcher's shop at Strood, Dr. Vaughan saw a piece of mutton, 'which, as his mind was then unoccupied with other things, made a deep impression on it.' He 'thought it would be a *disgrace* to him to have neglected the fact; and he was not the *less* disposed to inquire into it because he could neither account for it, nor *foresee any practical utility which was likely to result from it.*' Unfortunately, however, it did not occur to him 'purchase' a portion of this animal 'phenomenon.'

'From this omission, however, he had nearly lost for ever the advantage which he now enjoys, of possessing a part of the mutton; but while he was sitting in the midst of his family, and relating what he had seen, he received a present of chops, cut from the very mutton he was describing. The reader may easily conceive how grateful it was to him, &c.' p. 3.

Having thus got 'possession' of his treasure he sets himself to the business of making experiments and inquiries; and then indulges in a train of moral and philosophical reflections suggested by a subject so truly interesting and important. The experiments are thirteen in number: but it does not appear that the author submitted his chops to the process of digestion; and, indeed, he expressly says, at the end of his preface, that 'the mutton chop which is more particularly the subject of the foregoing pages, is deposited (*not* in the stomach of the author, but) in the hands of the publisher.' Of the reflections the following will probably suffice.

'What changes might take place in an animal converted into a vegetable, it is impossible to say; perhaps such a conversion has not yet been shown in so great a degree, as in the subject of this paper. And as the circumstances that occasioned it are unknown, we should perhaps wait till a similar conversion is observed, and the circumstances of it well ascertained, before we presume to enter into any general speculations respecting it.' p. 34.

'If it be to suffer a delusion, to believe that plants as well as animals are composed of an organised body and an immaterial principle, and that the death of both consists in the separation of this principle, the Writer prays that he may continue to suffer it. He is persuaded that it leads to no violation of any law essential to the intercourse of human life, but that it rather incites the adoration of the First Cause.' p. 36.

Art. XV. *Travels in Sweden during the Autumn of 1812.* By Thomas Thomson, M.D. &c. Illustrated by Maps and other Plates. 4to. pp. 457. Price 2l. 2s. Baldwin. 1813.

AT the present moment, when the ruler of the Swedish nation, after a period of cautious hesitation which kept the expectations of Europe in breathless suspense, has looked the despot in the face, accustomed to adjust the balance of dominion by the weight of his sword, has boldly stepped within the magic circle which fear had drawn around him, and driven the unmasked wizard from his enchanted ground,—the country which sent forth a Gustavus Vasa, emerges from its insignificance; and, though deficient in weight of population and extent of resources, commands attention by the prominence of its situation, and the importance of its influence among the belligerent powers. Few persons expected that Sweden could furnish more than its contingent of steel towards the decision of the combat; but recent events have proved that it deserves notice for other productions than its iron ore and its specimens of sahlite and automalite. We wish to be acquainted with the descendants of those men who fell a sacrifice for the liberties of Germany on the plains of Lutzen, or bled as victims to the mad ambition and foolhardy courage of Charles XII: we wish to know, in their homes and at their hearths, those men who entrusted their laws, their religion, and their lives to a foreigner, the dependent of a tyrant, and were justified in their stake by the result of the throw.

To gratify this curiosity, Dr. Thomson, on his return from Sweden, presents the public with an elegant quarto, from which we learn that ‘they always mix mustard and sugar at their meals;’ a peculiarity which forcibly struck our intelligent traveller, and which he ‘had the curiosity to try and found not bad:’ that their ‘table-cloths are *never* removed, so that they have no occasion for our fine mahogany tables:’ that ‘their tea is just as bad as their coffee is good:’ that the peasants ‘are all clean and well dressed in coarse blue cloth, manufactured in Sweden,’ and that they are ‘amiable and innocent,’ though, strange to tell, they had the impudence to charge the Doctor and his companions no less than two shillings and eightpence for dinner, a night’s lodging and breakfast, and even to demand money for a nail to mend his carriage, notwithstanding the Doctor intimated the impropriety of their conduct by driving off without paying them: that ‘they are fond of pillars without capitals,’ as he saw several in the front of their houses: and that the Dalecarlians ‘wear long whitish grey coarse coats, with buttons seemingly of horn or leather,

and in shape somewhat similar to the English jockey coat, but more clumsily made,' and that, in 'short, they may be considered as the *Quakers* of Sweden,' though 'their *military character* stands very high.' Now this is not merely a specimen but almost the whole substance of the learned Doctor's original remarks on the Swedish nation, acquired during a stay which, indeed, did not exceed six or seven weeks, but which, in spite of the often-times execrated tardiness of travelling in Sweden, enabled him to traverse 1200 miles of country. A schoolboy of fourteen, whose remarks on men and manners in the description of his journey to a boarding-school, were not more pertinent than what the reader can glean from the work before us, would stand little chance of an increase of pocket-money; and if his narrative were drawn up in as careless language, would hardly escape condign punishment. How Dr. Thomson, a professed author, could risk his reputation by affixing his name to such a performance, we know not.

Dr. Thomson's principal intention, however, in visiting Sweden, was, not to study the population but the stratification, not the men but the minerals. And though six or seven weeks are a very short period for geological researches, we do not doubt that our author contrived to collect many interesting observations on gneis and floetz formations, and to gain much useful information by conversation with the Swedish mineralogists, and by inspecting their cabinets. Much of this mass of knowledge, though valuable to the possessor, would not admit of being communicated to others who had not similar opportunities of seeing and judging; and much would be too vague to be submitted to the public, without great danger of misleading more frequently than instructing. Some useful and marketable observations would however remain, and an acknowledged mineralogist might have been expected to communicate these in an intelligible form to his British brethren. These morsels we diligently sought after, through the mire of dull adventure, complaints of bad servants, broken carriage wheels, and all the list of miseries experienced by the lovers of turnpike roads. Nor were we wholly disappointed. We learnt that the greater part of Sweden consists of gneis, and that in the southern part of the kingdom, there are no considerable elevations. We found interesting descriptions of a number of hills in West Gothland and Nerike, consisting apparently of the remains of an extensive floetz formation. The accounts of several of the principal mines, as those of Fahlun and Dannemora, appear to be accurate; and the floetz, coal, and chalk formations in Sconia are also properly mentioned, though the Doctor in his remarks on the latter, betrays his total ignorance of the nature of the floetz formations of this country. But few thanks are due to

Dr. Thomson for all this, except for the merit of doing or getting done into English,—such as it is,—the remarks published by Swedish mineralogists, particularly Hisinger's *Mineral Geography of Sweden*. As for the Doctor's own collections, he says,

‘ I have to regret that the specimens which I collected during my journey have not yet arrived, so that I am reduced to the necessity of drawing my descriptions partly from memory, and partly from observations written down at the time. Some difficulties will perhaps remain unresolved till my specimens arrive. For when I happened to meet with a rock which I could not readily name, I satisfied myself with collecting a sufficient number of specimens to decide the point at home, when I should have leisure to enter upon the subject. The want of these precludes the possibility of any such determination at present.’ pp. 41, 42.

In order to begin *ab ovo*, Dr. Thomson sets off from Leith Roads and specifies wind and weather on his passage; gives us a valuable receipt against sea sickness which we dare not pirate; and inserts a solution of the usual problem on the globes—*given the latitude and longitude of two places to find their distance*—in which he unfortunately substitutes *cotangent* for *cosine*. The colour of the sea ‘ put him much in mind of the blue cakes used by laundresses for bluing their linens,’ and from the difference of colour when the sun shines and in cloudy weather, he infers, by a mode of reasoning beyond our capacity, ‘ that the colour depends entirely upon the depth of the sea.’ At Gottenburg he met, of course, with custom-house officers, and had some difficulty in procuring accommodations,—circumstances which are properly enlarged upon. The town, the manufactures, and the manners of the inhabitants are described with more minuteness than judgment. We are also presented with tables of coins, bank-notes, &c. and a catalogue of the persons who had put the Doctor under obligations by their civilities. Here he purchased a vehicle, the source of much subsequent distress, in which, on the 28th of August, our Doctor and his companions set out in quest of adventures.—The falls of Trollhätte, as may be supposed, arrested his attention.

‘ They constitute an object that must ever be viewed with astonishment and delight. The river above the falls is nearly a mile broad; but at Trollhätte it is confined by two low hills of gneiss into a very narrow channel, which is rendered still less by several rocky islands scattered through it. The falls are four in number, and occupy the space of two miles. The whole height from which the water descends amounts, we were told, to 100 feet. This, divided by four, gives only 25 feet for the height of each fall. There is, therefore, no visible fall as in some rivers, I mean no visible interval between the river and the bottom in any place, as when water issues

from a spout; all that we see is the water moving with prodigious rapidity, boiling up in every place, and all covered over with foam. The vapour rises visibly in the form of steam. The noise which this vast body of water makes in falling at such a rate for the space of two miles is prodigious, and adds greatly to the grandeur of the scene. There is one fall of sixty feet, but only a small part of the river goes that way.' pp. 34, 35.

As our author's route lay through West Gothland, this afforded a good excuse to copy a list of all the quadrupeds and birds found in the province, from the Memoirs of the Swedish Academy, and to insert a plate of *Falco Umbrinus*.

The ceremonies usual at the gates of all walled towns on the continent, highly offended Dr. Thomson at Orebo, and he earnestly declaims against their impropriety. This being the place where the Diet occasionally meets, we have an account of the four orders, the Nobles, the Clergy, the Peasants, and the Burghers, with tables of the numbers belonging to each. It is remarkable, and undoubtedly a great injury to the country, that proprietors of land, not of noble families, are neither represented in the Diet nor are qualified to sit in it; the nobles in general rule the decisions of the whole body, though Dr. Thomson mentions some circumstances indicative of the influence of the peasants.

As the celebrated chemist, Scheele, died as an apothecary at Koping, Dr. Thomson, on arriving at that place, introduces some interesting anecdotes respecting him, tending to confirm the observation which has been too frequently made, that no degree of scientific merit, however exalted, can of itself insure to the possessor independence or even comfort.

Our author spent three weeks at Stockholm, which afforded him 'full leisure to satisfy himself about every thing remarkable that was to be found in it,' and the contents of his common place-book are very generously communicated to the reader. If the substance be not more accurate than the language, many must be of doubtful authority.

The Swedish church is the Lutheran, and the service, as far as I could judge, bears a considerable resemblance to that of the church of England. The Swedes have a common prayer book. The service begins with psalms, which, as far as I could judge by the ear, were in prose. The organ plays, and all the congregation join in the singing. The priest then read prayers at the altar. The singing was repeated, and prayers were again read. This continued for a considerable time, and to me who did not understand the language it was not a little fatiguing. Last of all a clergyman went up into the pulpit and read a sermon with great rapidity, holding up the leaves of the manuscript in his hand. As soon as he had finished a leaf he gave it to a man who stood behind him ready to receive it. As soon

as the sermon was finished the clergyman went out; psalms began, and the service concluded.' pp. 99, 100.

After a dissertation on the Swedish language, for which a six weeks stay in the country must have eminently qualified him, Dr. Thomson introduces two really interesting political chapters on the character and conduct of Gustavus Adolphus, and on the late revolution. A great part of this information, we must however observe, our author has only the honour of translating or transcribing.

Whatever be the opinion formed of the Swedish revolution in England, it appears that the well-informed in Sweden unanimously esteem it the best step that could have been taken under existing circumstances. The character of Gustavus IV. was an incongruous mixture of opposite qualities,—inflexible obstinacy and pusillanimous cowardice—every virtue which could make a private man beloved in society, and every failing which could incapacitate a monarch from benefitting his country—a reverence for religion, esteemed a sufficient proof of madness to those who were incapable of appreciating its worth, and an unbounded ambition, equally inexplicable without the supposition of insanity, to those who respected his religious principles. His precipitation and want of resolution had embroiled him with almost all the powers in Europe, while the injudicious manner in which he had attempted to oppose the progress of the Russians in Finland, had annihilated the greater part of the Swedish army.

'The army of the west had been equally unsuccessful in Norway, and the Norwegians had actually invaded Sweden. The Swedish supplementary army of 30,000 men had been nearly destroyed, partly by want of clothing and exposure to severe cold, and partly by being sent upon services quite unsuitable to the tender age of the troops, who were mostly boys not more than nineteen years of age. The treasury was absolutely exhausted, and the violent taxes to which the king had recourse were so tyrannical and unjust that they could not be levied. The whole money remaining for carrying on the war, I have been credibly informed, did not exceed 2,000 sterling. Mean while four separate armies were preparing to invade the kingdom on every side. Two Russian armies were ready to march; the one from Obo over the ice was destined to take possession of Stockholm, an open town and incapable of any defence; the other was to proceed from the north and fall down upon Dalecarlia and Nerike. A French and Danish army in conjunction were to cross the Sound upon the ice. But they were fortunately prevented by the sudden breaking up of the ice, and the appearance of some British ships of war. Finally, the Norwegian army under the command of Prince Augustenburg was to take possession of Wermland and West Gothland. Such was the weakened state of the Swe-

dish army, which in one year had been reduced from about 100,000 men to a comparatively small number; such the discontent both of the officers and men; such the want of provisions and ammunition, that very little resistance could have been opposed, and Sweden must infallibly have been overrun and divided. In this dreadful dilemma, when no hope was left, the country was saved by an unforeseen revolution, which wrested the sceptre from the unworthy hands of Gustavus, and saved the country from partition by a speedy and necessary peace.' p. 130.

The origin of the conspiracy is still enveloped in obscurity; but it appears to have been joined at an early stage by the army, and spread with rapidity all over the kingdom. A day was at length fixed when the King was to be arrested, the western army concluded a truce with Prince Augustenburg, published manifestos, and marched towards Stockholm; but the 8th of February had been suffered to pass by in the metropolis without putting the intended scheme into execution. On the 13th of March the proceedings of the army having become known in Stockholm, the conspirators, headed by Baron Adlercreutz, proceeded to fulfil their intentions. The King was preparing to make his escape to Nyköping, the gates of the palace were shut, and expostulations were used to prevent his departure.

'Baron Adlercreutz went round and desired those who were stationed at the gates and the other parts of the palace to be vigilant on their parts, and having collected a number of officers, he entered the King's room. When the door opened the King seemed surprised; the Baron immediately approached and said, "That the public mind was in the utmost irritation from the unfortunate state of the country, and particularly from his Majesty's intended departure from Stockholm: that the higher officers of state, the troops, and the most respectable citizens had encouraged him to represent the consequences to his Majesty, for which purpose"—here the King loudly exclaimed, "Treason! you are all corrupted and shall be punished!" The Baron answered, "We are no traitors, but wish to save your Majesty, and our country." The King immediately drew his sword, the Baron rushed upon him and seized him round the waist, while Colonel Silfversparre took the sword out of his hand; the King then cried out, "They are going to murder me, help! help!"—They endeavoured to re-assure the King, and he promised to be more composed if they would return his sword; this request they endeavoured to evade, and when the King obstinately insisted on it, he was told that in this respect he could not be gratified, nor be permitted any more to interfere in the management of the kingdom.

'After some hesitation and argumentations, the Baron had the address to persuade the guards to remain tranquil. Proper regulations were then made for the security of the capital. The citizens mounted guard at the bank and public offices, and the streets were

kept quiet by patrols of the burgher cavalry and cuirassiers, who had orders not to molest any person who was not openly riotous.

‘ Mean while the King had entreated to be spared the mortification of seeing the officers who had been concerned in his arrest, and who had been left with him by Baron Adlercreutz in order to secure his person. They retired in consequence, and Count Ugglas and General Count Strömfelt were sent in to his Majesty to endeavour to tranquillize him. The King contrived to draw General Strömfelt’s sword from the scabbard, and when the General missed it, and entreated to have it returned, his Majesty answered, that the General was just as good a General as he a King without a sword. Baron Adlercreutz, who had just returned, being informed of the circumstance, thought it necessary that some officers should be placed in the room as a guard upon the King. He went out accordingly to procure them, and the King, seeing him return with two officers through the door that had been demolished by the guards, immediately made his escape through the opposite door, and locked it behind him.

‘ The Baron was alarmed at the danger which would result from the escape of the King, leaped against the door and burst it open, and ran in pursuit of him. In the next room there is a spiral staircase, open all round, which leads up to the floor above. When the Baron entered the room, he saw the King on the highest step of this stair. He threw a bunch of keys in the Baron’s face, and immediately disappeared. When Baron Adlercreutz got to the top of the stair, the King was no where to be seen. By accident he took the same road as the King, and meeting some servants in the way, was by them directed in his pursuit. But he reached the court of the palace without having seen the King. Gustavus had been so precipitate in his escape, that he fell in the stair and hurt his arm severely.

‘ When the King’s escape was made known, the whole conspirators were filled with consternation, and rushed in a body to the court of the palace to endeavour to intercept his Majesty’s flight. Grieff, keeper of the King’s game, had precipitately descended the great stair, and was the first that reached the court. He saw the King, with his sword in his hand, making towards the only gate that had been left open. As soon as Grieff overtook him, the King made a violent push at him, but with so unsteady an arm, that the sword passed up the sleeve of Grieff’s coat, and only slightly wounded him. His sword being thus entangled, his breath gone, and his strength exhausted, he was easily overpowered. He was carried up stairs, and at his own desire taken into the white room. He was there set down upon the chair nearest the door, and exactly opposite to the portrait of Marie Antoinette, the late unfortunate Queen of France. He remained quiet the whole day. Not the smallest disturbance took place in the capital, no displeasure was testified by the people, and the theatre in the evening was crowded by an unusual number of spectators.” pp. 135—138.

‘ The Duke of Sudermania, uncle to Gustavus, was placed at the head of the government. Gustavus abdicated the throne

by a written instrument on the 29th of March, and the Duke ascended the throne under the title of Charles XIII. The infirmities of the new monarch rendered the election of a Crown Prince necessary, and the choice of the Diet fell upon Prince Augustenburg, Governor of Norway, a Prince beloved to enthusiasm by the Norwegians, and deserving the dignity conferred upon him, by unimpeachable integrity and unsullied virtues. A new constitution was framed, in which Dr. Thomson informs us, on the authority of Mr. Jerta who was at the time Secretary of State, that it was the object of all parties to assimilate the Swedish constitution to that of Great Britain. The attempt is indeed perceptible in the particulars given by our author, from which we extract the more important.

‘ The government was declared to be monarchical and hereditary, with limitation to the issue male. The King must be of the true evangelical (*Lutheran*) religion, and must govern conformably to the constitution, with and by the advice of a state council, the members of which were to be appointed by him, and responsible for their advice; he himself being exempt from all responsibility. Every member present is bound to give his advice; but the privilege of deciding is vested in the King, who may determine in virtue of his prerogative in opposition to the votes or opinions of all the council. If the King's decision be repugnant to the constitution and the laws, every member of the council is bound to remonstrate; and if any member's opinion is not duly recorded, that member shall be considered as guilty of counselling and abetting the King in his unconstitutional decision. This article renders the responsibility of the council quite nugatory, and the constitution itself of no value whatever before a prince of abilities and address, who may thus render himself legally as absolute as he pleases.

‘ The King may conclude treaties, after consulting the Minister for Foreign Affairs and the Chancellor. He may declare war or conclude peace; but before he do either, he must state his reasons to the council; the members of which are bound to give their opinion, and are responsible for it. The supreme command of the army and navy is vested in the King, and the ultimate decision in all matters relative thereto, assisted by the Ministers of State for this service, who are responsible for their advice.—Diplomatic, civil, and military employments are at the King's appointment, who likewise appoints the archbishops and bishops; but he cannot remove a judge from his office, except for just cause, and on proof of criminality. Neither can he deprive, or cause any subject to be deprived of his life, liberty, honour, or property, without trial and judgment. Neither can he harass or persecute any person for his religious opinions, provided the promulgation of these opinions, or the exercise of that religion, be not injurious to the community.

‘ The King may pardon criminals and mitigate or commute punishment. The States are to assemble every fifth year at Stockholm. The bank is under their immediate controul, and the King can im-

pose no taxes without the consent of the Diet. No Diet is to continue longer than three months, unless business require it. No officer of the crown can influence the election of any of its members. No member can be accused or deprived of his liberty for his actions or expressions in his respective state, unless the particular state to which he belongs should demand it. At each Diet a Committee must be appointed for inquiring into the conduct of the Ministers, Council, and Secretaries of State. The restrictions on the press were removed, and a Committee appointed to superintend the liberty of the press. pp. 142—144.

In 1811 Prince Augustenburg died, and Count Fersen being suspected of having administered poison to him, fell a victim to the over hasty indignation of the crowd; for it was afterwards ascertained, that Augustenburg's death was the consequence of a natural disease.—At this juncture Bernadotte, Prince of Ponté Corvo, was in the north of Germany at the head of a French army.

‘ By what secret springs his election was conducted it was quite impossible to learn. But the nature of the choice, and the war with Great Britain, lead one strongly to suspect the all-powerful application of French influence. The Swedes all vehemently deny the existence of any such influence, and affirm that the election of Bernadotte was very much contrary to Bonaparte's wishes. But I do not believe that any one of those persons, with whom I conversed on the subject, had any means of acquiring accurate information. The secret means employed were probably known only to a very small number of individuals, and Bernadotte's consummate prudence, for which he is very remarkable, will probably bury the real truth for ever in oblivion, unless some unforeseen change in the affairs of Europe should make it his interest to divulge the secret. p. 145.

From the time of his accession to the dignity of Crown Prince, he strenuously resisted all applications to admit Frenchmen into places of trust; he concluded peace with England, and the plans of the late campaign in Russia are said to have originated with him. Till the moment arrived when he could strike the blow without a risque of missing the victim, he preserved the most guarded caution in his conduct, and, whatever value may be due to his prudence as a moral acquirement, it is doubtful whether any other quality would have been as advantageous in a political view, to himself, his adopted country, or Europe at large. He renounced upon his election the Roman Catholic religion, and was baptized by the name of Charles John.

‘ When he landed in Sweden he was met by a nobleman sent by the Diet to receive him. As soon as they met they embraced. By some accident the two stars with which they were decorated caught hold of each other, so that when they attempted to separate, they

found themselves entangled. "Monseigneur," said the Nobleman, "nous nous sommes attaché." "J'espere," answered the Crown Prince without hesitation, "qu'il est pour jamais." Soon after his arrival in Sweden, he sent his wife and his whole family out of the country, except his eldest son, Prince Oscar, a boy about fourteen years of age. It is well known that at present the rest of his family is in France. This step occasioned a good deal of speculation in Sweden, and much anxiety to know the reason of a conduct apparently so unnatural. A nobleman one day said to him, that the Swedes had always been accustomed to hear a great deal concerning the Royal Family; that they would of course be very inquisitive about his family, and on that account he wanted to know from his Royal Highness what answer he should give if any person asked him about the family of the Crown Prince: "In that case," replied Bernadotte, "you may say that you know nothing of the matter." pp. 147—148.

The expense of the Swedish military to their country, is considerably diminished by allotting to every soldier, when not called out, a house and a piece of ground. The effect upon the morals of the men may be imagined. When collected for drill, Dr. Thomson informs us, 'the first thing they do every morning on assembling is to sing a hymn. This practice they likewise follow when they go into action. It is said to have originated with Gustavus Adolphus.'

After this long digression our author pursues the narrative of his journey from Stockholm to Upsala. The cathedral contains the monument of Gustavus Vasa, and of the three Stures, who fell victims to the madness of Eric XIV. The university is the most celebrated in Sweden, but seems to be on the decline, and is not frequented by foreigners. The number of students is computed by Dr. Thomson at five hundred; and he gives us a list of their twenty-three professors, seventeen assistants, seventeen magistridocentes, and seven masters of the equestrian and polite arts. But 'as the designations of the professors do not always indicate what they really teach,' he also inserts the 'Catalogus Prelectionum,' or 'table of the *things* taught'; from which, among others, we gather such interesting information as the following:

'CAROLUS CHRISTOPH. PORATH, LUDI GLADIATORII MA-
GISTER ATQUE AD COPIAS LOCUM CENTURIONIS TENENS SUÆ in re
Athletica peritiæ scitamenta, secundum motus Palæstricos ad arma
strenue vibranda, lubens impertiet.' p. 171.

In the library our author very properly noticed the celebrated CODEX ARGENTEUS, a manuscript of the four evangelists, in silver uncial letters, on purple vellum, in the Gothic language. The translation is attributed to Ulphilas, and referred to the fourth or fifth century. Dr. Thompson, however, errs in declaring the Oxford edition of this work perfect, since more than fifty

errors have been discovered in the Gospels of Matthew and Mark alone. The house and botanic garden of Linnæus, also attracted his attention and regret : the latter is now a perfect wilderness for want of sufficient funds to keep it in order ; but the new botanic garden seems to be extensive and well stocked. The description of the collection of minerals also, is thus elegantly introduced.

‘ The mineral collection at Upsala is *by far the completest* of any that I saw, during my stay in Sweden. *By far the most valuable* part of it, *indeed, perhaps I may say almost the whole*, was collected by the present Professor of Chemistry, John Afzelius, who travelled for the purpose, at least as far as Copenhagen and Germany, and was certainly *very successful in his objects.*’ p. 181.

From Upsala our author proceeded to the iron mine of Dannemora ; it was first wrought as a silver mine 300 years ago, but now yields annually somewhat more than 4000 tons of the best Swedish iron ; nearly the whole of which is exported to England, and converted into steel. Twenty-six other mines are enumerated in the province of Upland, but none of them equals Dannemora, either in the quantity or quality of their metal. The mine at Fahlun is worked for lead and copper, and yields about 32,000lb. of the former metal annually ; the rarer minerals produced by this mine, and that of Sala, are remarkable for the importance attached to them in some of our modern systems, and for the difficulty of procuring specimens.

Returning from Stockholm to Nyköping, we are favoured, a second time, with the narrative of a disaster which befel one of the wheels of his carriage, and a repetition of his invectives against Olof Essen, the peasant who overcharged him eighteen pence for horse-hire. At Tunaberg we have a description of the mines, and heavy complaints against the conductors for their reluctance to adopt modern improvements in the manner of working them. Passing through Norköping, Linköping, and Grenna, he coasted the lake Vetter, which is liable to sudden agitations of its waters, without apparent cause, similar to those on the Cumberland and Scottish lakes, attributed to bottom winds.

‘ The Swedes have hit upon an explanation which appears quite satisfactory to those who live upon its borders. According to them there is a communication under ground between the lake Vetter, and the lake of Constance in Switzerland. Hence, when the one rises the other falls, and when the one is agitated so is the other. This opinion they further corroborate by asserting that the same species of fish are found in both lakes. Some go so far as to affirm, that regular accounts of the disturbances in both lakes have been kept, and that when they were compared together they were found to agree perfectly.’ p. 277.

From Jonköping Dr. Thompson visited Taberg, an insulated

mountain, consisting of a mass of iron-stone and green-stone, resting on a bed of sand, and furnishes us with several geologic conjectures respecting the formation to which it belongs, but unfortunately they rest upon observations so imperfect and facts so limited that we are not much the wiser for them. At Helsingborg the Doctor got a peep at Zealand, and explored the coal works in the neighbourhood, which do not appear to be worked to advantage. The coal goes wholly to the Danes, whose enmity against this country, it seems, induces them to give a high price for it in Sweden, rather than purchase it from the English.

On the 18th of October Dr. Thomson re-embarked at Gottenburgh for Harwich, where he arrived in safety on the 16th; but the whole account of his journey, with all possible interpolations, illustrations, and digressions, which could be adopted, only filled 310 pages, and at least 100 more were requisite to give the volume a tolerable thickness. This quantity of copy is hastily supplied by two chapters 'concerning Lapland,' chiefly borrowed from Linnæus and Wahlenberg, and a chapter on the northern provinces of Sweden; but as even this was insufficient, the Doctor was necessitated to compile two more under the title of 'General View of Sweden,' which, we are happy to say, contain much valuable information.

Our author's remarks on the great diversity in the saltiness of sea water, are creditable to his character as a mineralogist; and the fact deserves to be more generally known, that the water of the Sound contains only one-third of the quantity of salt found in an equal measure from the Firth of Forth, and the water of the Baltic less than one-fifth. The concluding paragraph bears testimony to the correctness of his political views:

'The Crown Prince of Sweden has an opportunity at present of making a figure not inferior to that of Gustavus Adolphus, a situation in which it has been the lot of few men to be placed. By taking an active part in the next campaign, he may contribute essentially to drive the French beyond the Rhine, and thus not only cover his adopted country with glory, but secure the liberty of Europe, and put an end to the dreadful evils which have flowed from Bonaparte's unprincipled ambition.'

A few valuable statistical tables are interspersed in the work, and subjoined as an appendix, extracted principally from the Memoirs of the Swedish Academy of Sciences. The geological maps of Baron Hermelin, to whom, according to Dr. Thomson, '*mineralogists* in general, and *Sweden* in particular, lie under very great obligations,' with a general map of Sweden, will be very highly acceptable to the geologist. The other plates and particularly the portraits of the Crown Prince and Gustavus Adolphus, are no embellishments to the work.

ART. XVI. SELECT LITERARY INFORMATION.

* * *Gentlemen and Publishers who have works in the press will oblige the Conductors of the ECLECTIC REVIEW, by sending Information: (post paid) of the subject, extent, and probable price of such works which they may depend upon being communicated to the public, if consistent with its plan.*

Preparing for publication, A History of Great Britain, from the Revolution in 1688, to the French Revolution in 1783. By Sir James Mackintosh, M. P. L.L.D. F.R.S. It is the wish of the author that this Work may not exceed three volumes in quarto, but it may extend to four. He has already experienced a facility of access to Original papers greater than, even with his confidence in the liberality of the Age and Nation, he could have ventured to hope. But there are doubtless many Proprietors of valuable Papers to whom he has not the good fortune to be known, or of whose Collections he has not heard. They are likely to be as desirous as any others to contribute towards an authentic History of their Country. Trusting in their liberal character the author ventures, in this manner, respectfully to solicit information, through his Publishers, concerning the Historical Papers in their possession, and to request access to their Collections, in the manner, and on the conditions which they may think fit to prescribe.

In the press. The Life of James the Second, King of England, collected out of Memoirs writ of his own Hand. Also King James's Advice to his Son and that Monarch's Last Will, dated November 17, 1688. The whole to be edited, by order of his Royal Highness the Prince Regent. By the Rev. J. S. Clarke, LL.D. F.R.S. Historiographer to the King, and Librarian to his Royal Highness. The Manuscript from which the First of the above Works will be printed, extends to four thick folio volumes, and is thought to have been

written by Mr. Thomas Innys, one of King James's Secretaries, about the year 1707: Continual References are made, in it, to the Original Memoirs, which are supposed to have been destroyed in France. The "Advice" will be printed from a Manuscript, in a thin quarto volume. These important Historical Documents formed a part of the Private Papers of the Pretender. They were brought from Rome during the present year, 1813, by Mr. Bonhini; and are now placed in the Library at Carlton House. Communications, illustrative of the Life of James II. are respectfully requested, by the Editor from such of the heads of the principal Scotch Families, as may have any Historical Documents, belonging to the Stuarts' Family, in their possession.

Preparing for publication, British Biography of the Eighteenth Century, Containing also, Lives of most of the eminent Characters of the Present Age; interspersed with much Original Anecdote and Criticism, and "forming a Standard Book of Reference of such extensive and varied Information, as to be requisite in the libraries of Persons of every Profession." By A Society of Clerical and Lay Members of Oxford University. In 3 vols. thick 8vo. 254 will be printed on royal 4to. vellum.

In the press. The Pastor's Fire-side. By Miss Porter, author of Thaddeus of Warsaw, and Scottish Chiefs. In 3 vols. duodecimo.

Speedily will be published. Letters on India. By Maria Graham, Author of a Journal of a Residence in India. Illustrated by plates. In one vol. 8vo.

In the press. *Travels in England.* By Don Manuel Alvarez Espriella. In 3 vols. duodecimo.

In the press. *Elements of Electricity and Electro-Chemistry.* By George John Singer. Illustrated with Plates, by W. Lowry. In one volume 8vo.

Speedily will be published. *Illustrations of the Huttonian Theory.* By John Playfair, Professor of Natural Philosophy in the University of Edinburgh, F.R.S. London, and Secretary to the Royal Society, Edinburgh. Second Edition, with Additions. One volume quarto, with engravings.

Preparing for publication. *The whole of the Papers communicated to the Philosophical Transactions,* by the late John Smeaton, F.R.S. Including his *Treatise on Mills*, illustrated with Plates, in one volume, quarto, to correspond with his *Reports and Estimates* in three volumes.

In the press. *Pentateuchus Græcus e Codice Alexandrino, Qui Londini in Bibliotheca Musei Britannici Ascervatur, Typis ad Similitudinem ipsius codicis Scripturæ Fideliter Descriptus cura et Labore Henrici Herveii Baber, A.M. Musei Britannici Bibliothecarii.* The Pentateuch will be printed from the Text of the Alexandrian Manuscript, page for page, column for column, line for line, letter for letter, with types perfectly resembling the Original, and cast solely for the purpose of editing this most venerable Manuscript. The obliterations occasioned by time, and the alterations or restorations made by modern hands, will be all faithfully noticed. The Work will be published in Three Parts, printed in Imperial Folio to correspond with the Portions of this Manuscript already printed in Fac-simile, viz. the Book of Psalms and the New Testament. The price (to Subscribers) of each Part of the Pentateuch, printed on Paper, will be 1l. 2s.; and on vellum 2l.

R. Slate, Staud near Manchester, has in the press a volume of Sermons, never before published, selected from Manuscripts, and preached by the following Nonconformists: Oliver Heywood of Coley, Thomas Jollie of Althome, Henry Newcombe of Manchester, and Henry Hendlebury of Holcome. Biographies of the Authors will be prefixed to the sermons, containing an account

of their sufferings for Nonconformity, many particulars of which are taken from their private papers, with which the Editor has been favored by some of their descendants.

On the first of March, 1814, will be published, Price four shillings. No. I. (to be continued monthly) of *Restituta*; or the Titles and Characters of Old Books in English Literature, and their Authors, Revived. By Sir Egerton Brydges, K. J. No more copies than are subscribed for before the 20th of February will be printed; and they who wish to possess it are requested to lose no time in communicating their names to the publishers, otherwise it will be impossible to insure them copies.

Mr. Wm. Jaques, Private Tutor, and Translator of Professor Franck's Guide to the Study of the Scriptures, has in the press, *A Brief Memoir of the Life, Writings, and Death*, (with extracts from the Letters) of Christlieb von Exper, son of Dr. Von Exper, Physician to his Prussian Majesty; who departed this Life, at the early Age of Ten Years and Four Months. Together with the Testimonies of Professor Franck, and His Serene Highness the Prince of Anholt.

The Rev. J. Cobbin has in the press, *Plain Reasons for Infant Baptism*, in which the subjects and mode of that ordinance are considered. It is particularly designed for Christian Parents and Candidates for Adult Baptism.

A Gentleman has in the press, a Dissertation on the claim of Sir William Cavendish to be the author of that curious and popular piece of biography *Cavendish's Life of Wolsey*, in which are considered other questions connected with that interesting work and with the personal history of its supposed author.

Moscow, the Kremlin; Leipsic, Dresden, Berlin, Hanover, Amsterdam, the Hague, Hamburg, &c. Mr. Bowyer intends to publish a Series of Twelve Views, commemorative of those Recent Triumphs so honourable to Great Britain, and so important to the Integrity of Nations, and the General Happiness of Mankind. Prefixed to the Views will be a brief chronological narrative commencing with the retreat of the French Armies from Moscow, and continued to the period of publication which it is

hoped will not be extended beyond the First of March next. This Work will be printed by Mr. Bensley, on Super Royal Folio, the same size as Mr. Bowyer's Works from Sir Robert Ainslie's Collection; and as the Views will be coloured in like manner to imitate the Original Drawings, they will afford the most accurate ideas of the costume and manners of the various Countries, and form a very valuable appendage to the Works of Sir Robert Ainslie. The whole will be delivered together in boards, Price Four Pounds. No Money to be paid till the Work is delivered, nor are the Subscribers then obliged to receive it unless it meets their decided approbation; but those, whose Names are first inserted in the List, will of course be entitled to the finest Impressions.

Dr. Armstrong of Sunderland, has nearly ready for publication, *Facts and Observations relative to the Puerperal Fever*, in 1 vol. octavo.

In the press. Brown's (of Haddington) Dictionary of the Bible in two neat pocket volumes embellished with two colored Maps.

Dr. Brown's History of the propagation of Christianity among the Heathens, since the Reformation in two large 8vo. volumes may be expected in the course of the month of February.

Mr. Bowyer has issued proposals for publishing in the course of the Ensuing Spring, an Engraving, commemorative of the origin, progress, and beneficial effects, of the British and Foreign Bible Society; from a Picture painted By T. Stothard, Esq. R.A. The Engraving will be executed in the line manner by one of the first artists; and, in order that the utmost liberality and fairness may be manifested in the conduct of this undertaking, no Money is to be paid till the Delivery of the Engraving, nor will a Subscriber be then bound to receive it, unless it meets with his most Decided Approbation: but it is highly necessary that those who would wish to secure the first and choicest impressions of the Plate, should immediately forward their names to Mr. Bowyer, the Proprietor, No. 80, Pall Mall. Size of the Plate, 28 inches, by 16 inches—Price to Subscribers (at present) one Guinea and a half—Proof Impressions two Guineas. Subscribers residing in the country will have their Prints safely packed on rollers, at the Publisher's expence.

The Rev. Ralph Wardlaw, of Glasgow, proposes to publish in one volume 8vo. A Series of Discourses on the principal Points of the Socinian Controversy: viz. the Test of Truth, in matters of Religion, and the Principles according to which it should be applied—the Unity of God, and the Trinity of Persons in the Godhead—the Supreme Divinity of Jesus Christ—the Nature and Practical Influence of the Doctrine of Atonement—the Deity, Personality, and Operations of the Holy Spirit—the Scriptural Import and Application of the term Christian. The price of the fine to Subscribers will not exceed 9s. nor that of the common 5s. Subscribers' names will be received by the publisher of this Review.

In April next will be published in one large volume 4to. Price 3l. A Literary History of the Middle Ages; comprehending an account of the State of Learning, from the close of the Reign of Augustus, to its Revival in the fifteenth century. By the Rev. Joseph Berington.

Shortly will be published, by Subscription, in 8vo. 7s. 6d. bds. Free Thoughts upon Methodists, Actors, and the Influence of the Stage. By Robert Mansel, of the Theatres Royal, York and Hull. To which is prefixed, a Discourse on the Lawfulness and Unlawfulness of Plays, written by the learned Father Caffaro, Divinity Professor at Paris.

On the 1st of February next, will be published, The First Number of a New Edition of the Ancient Drama; being the Tragical History of Dr. Faustus, by Marlowe. This work will consist of a Selection of the most celebrated Dramatic Writers who flourished previous to the Restoration; many of whom were Contemporary with Shakespeare, and whose Productions are not to be found in Dodsley, or any later Collection. It is intended to form a Supplement to the new Editions of Beaumont and Fletcher, Ford, &c. &c. and will be completed in 6 vols. 8vo. to be published in Monthly Numbers.

Nearly ready for publication *Murtagh's*, a Tragedy.

George Ormerod, Esq. of Charlton, near Chester, has in considerable forwardness, a History of the Hundred of Edisbury, in Cheshire, which may probably be followed by the other Hundreds.

Mr. Elton, translator of Hesiod, is printing in three octavo volumes, Specimens of the Classical Poets in a chrono-

ological series from Homer to Tryphiodorus, translated into English verse, and illustrated by biographical and critical notices.

Mr. Robertson Buchanan, author of *Essays on the Economy of Fuel*, has in the press, a practical Treatise on Mill-work and other machinery.

Madame D'Arblay has nearly ready for publication, the *Wanderer, or Female Difficulties*, in five volumes.

Cerastin, or the Minister, a Romance, by the author of the *Swiss Emigrants*, in three volumes, will soon appear.

Sir William Ouseley's *Travels in 1810-11-12*, are in the press, and expected to form two large volumes. This work will contain an account of the countries he visited, especially of Persia, from which he returned by way of Armenia, Turkey in Asia, Constantinople, and Smyrna; and will be illustrated by maps, views, and various other engravings.

Dr. Charles Badham, physician to the Duke of Sussex, is printing a new Translation of *Juvenal* in English verse, with the Latin text of Rupert, and copious notes, in two octavo volumes.

Capt. Lockett, of the Bengal military establishment, is preparing for the press an account of his *Researches among the Ruins of Babylon*, which he minutely explored in 1811. It will form a quarto volume, and be illustrated by engravings.

Alphonso, king of Castile, a Spanish tragedy, is printing in a quarto volume.

Mrs. West has in the press, *Alicia de Lacy*, a historical novel, in three volumes.

Mr. Machenry, author of an improved Spanish Grammar, will publish in February, *Exercises on the Etymology, Syntax, Idioms, and Synonyms of the Spanish language*.

The Papers of the late Mr. John Smeaton inserted in the *Philosophical Transactions*, including his *Treatise on Mills*, are preparing in a quarto volume, to correspond with his Reports and Estimates.

Mr. S. Banks, member of the College of Surgeons, has in the press, a *Treatise on the Diseases of the Liver, and Disorders of the Digestive Functions*, with admonitory hints to persons arriving from warm climates.

J. Phillippart, Esq. speedily will publish, *Memoirs of General Moreau*; including an account of his celebrated campaigns. He is also preparing the *Lives of the British Generals*, from the period of the Conquest, on the plan of Campbell's *Lives of the Admirals*.

Mr. R. Southey, has nearly ready for publication, *Inscriptions Triumphal and Sepulchral*, recording the acts of the British army in the Peninsula.

Messrs. Humboldt and Bonpland's *Travels in South America*, are printing in French, with numerous engravings. Also an English Translation, by Helen Maria Williams, in octave, with engravings.

The first part of the *Memoires et Lettres du Baron de Grimm*, anterior to the year 1770, have lately been discovered and printed in Paris. A selection from them is printing, both in French and English, on the same plan as the former volumes published in London.

A humorous work will soon appear, entitled, *The School of Good Living, or a literary and historical Essay on the European Kitchen*, beginning with Cadmus, the cook and king, and ending with the union of cookery and chemistry.

The Dictionary of the English Language, by Dr. Samuel Johnson, with numerous corrections, and the addition of several thousand words, by the Rev. Henry J. Todd, is in a state of great forwardness for the press.

A second edition of Dr. Hamilton's *Inquiry concerning the National Debt* is in the press; in which the statements of our financial operations are brought down to the present time, including an account of Mr. Vansittart's plan of finance adopted last session of parliament, and additional observations on sinking funds.

Mr. Elms, of Chichester, is preparing a new edition of *Parentalia, or Memoirs of the family of the Wrens*; with an appendix of original letters, and other valuable documents of Sir Christopher Wren, many of which have never before been published.

The Rev. John Sharpe proposes publishing in a royal quarto volume, a Translation of William of Malmesbury's *History of the Kings of England*, from the arrival of the Saxons, in 449, to his times, in 1143, collated with authentic

MSS. and with an introduction and notes.

A superb and improved edition of the Delphin Classics, in quarto, to be entitled, The Regent's Edition of the Classics, is preparing for publication, and will be dedicated, by permission, to the Prince Regent.

The Rev. T. Vivier has in the press, a new edition of French and English Dialogues for the use of young ladies.

In the ensuing Spring will be published, in 2 Vol. royal 4to. and a few copies on imperial paper, printed by W. Bulmer and Co. in their best manner. The Poems of Thomas Gray; with Memoirs of his Life and Writings by William Mason, to which are subjoined (never before published) Extracts Philological, Poetical and Critical, from Mr. Gray's original Ma-

nuscripts, selected and arranged by Thomas James Mathias. The original Manuscripts, from whence these extracts have been taken, were bequeathed by Mr. Gray to Mr. Mason, and by him to Mr. Stonehewer, who left them by Will to the Master and Fellows of Pembroke Hall, Cambridge, by whose desire this Publication was undertaken by the Editor.

In this Edition will be given, 1. a portrait of Mr. Gray, engraved from the original picture in the possession of the Master and Fellows of Pembroke Hall, Cambridge; 2. a View of the Church and Church-yard of Stoke, in Buckinghamshire, with the Tomb of Mr. Gray; and 3. a Fac-simile of his Elegy in a Country Church-yard, engraved from the original in Mr. Gray's own hand-writing.

Art. XVII. LIST OF WORKS RECENTLY PUBLISHED.

BIOGRAPHY.

Some Details concerning General Moreau, and his last moments. Followed by a short Biographical Memoir. By Paul Svinine. Charged to accompany the General on the Continent. Embellished with a fine Portrait, by Cardini. 6s. bds.

Lives of Cardinal Alberoni, the Duke of Ripperda, and Marquis of Pombal, three distinguished political Adventurers of the last century. Exhibiting a View of the Kingdoms of Spain and Portugal, during a considerable portion of that period. By George Moore, Esq. 8vo. 12s. bds.

Memoirs of the Life and Writings of the Hon. Henry Home of Kames, by the Honourable Alexander Fraser Tytler of Woodhouselee, second edition, 3 vols. 8vo. price 2l. 2s. bds.

BOTANY.

Flora Americæ Septentrionalis; or, a Systematic Arrangement and Description of the Plants of North Ame-

rica: containing, beside what have been described by preceding Authors, many new and rare species, collected during twelve years Travels and Residence in that country. By Frederick Pursh. 2 vols. 8vo. 1l. 16s. bds. And with the Plates coloured, 2l. 12s. 6d. With twenty-four Engravings.

EDUCATION.

Maternal Solicitude for a Daughter's best interests. By Mrs. Taylor, 12mo. price 5s. bds.

The Pleasures of Religion in Letters from Joseph Felton to his Son Charles. By Mary Grafton, 8vo. price 2s.

A View of the System of Education at present pursued in the Schools and Universities of Scotland. With an Appendix, containing communications relative to the University of Cambridge, the School of Westminster, and the Perth Academy: together with a more detailed Account of the University of St. Andrew. By the Rev. M. Russel, M. A. Episcopal Minister, Leith. 8vo. 6s. bds.

MEDICINE.

Volume IV. with Plates, some of which are beautifully coloured, of *Medico-Chirurgical Transactions*, published by the Medical and Chirurgical Society of London. Vol. 4. 8vo. 11. 1s. bds.

An Account of a Successful Method of treating Diseases of the Spine; with Observations, and cases in Illustration. By Thomas Baynton, of Bristol, Author of a Treatise on Ulcers, 8vo. 5s. 6d. sewed.

A Practical Essay on the Diseases of the Vessels and Glands of the Absorbent System; being the substance of observations to which the Prize for the Year 1812, was adjudged by the Royal College of Surgeons in London. With an Appendix containing Surgical cases and remarks. By William Goodlad, Surgeon, Bury, Lancashire, Member of the College.

MISCELLANEOUS.

Thoughts on the Origin and Descent of the Gael; with an Account of the Picts, Caledonians, and Scots; and Observations relative to the Authenticity of the Poems of Ossian. By James Grant, Esq. of Corrymony, Advocate, 8vo. 16s. bds.

A Letter to the Rev. C. Simeon, M.A. in Answer to his pretended Congratulatory Address, in Confutation of his various Misstatements, and in Vindication of the Efficacy ascribed by our Church to the Sacrament of Baptism. By Herbert Marsh, D.D. F.R.S. Margaret Professor of Divinity in Cambridge. In 8vo. price 1s.

A Second Letter to the Rev. C. Simeon M.A. in Confutation of his various Misstatements, and in Vindication of the Efficacy ascribed by our Church to the Sacrament of Baptism. price 1s.

Chalcographimania; or the Portrait Collector and Printseller's Chronicle; with Infatuations of every Description: a humorous Poem, in Four Books, with copious Notes explanatory; bringing to View the different Cacoëthes now the Rage followed with so much Avidity by all ranks in Society. By Satiricus Sculptor, Esq. 8vo. 10s. 6d. bds.

No. I. (price 2s. 6d.) to be continued on the 1st of every month, of the Rejected Theatre; or a Collection of Dramas which have been offered for Re-

presentation, but declined by the Managers of the Playhouses.

The Worth of a penny, to keep money, with the causes of the scarcity, and misery of the want thereof, in these hard and merciless Times: As also how to save it, in our Diets, Apparel, Recreations, &c. And also what honest courses men in want may take to live. By Henry Beachan, Master of Arts, some time of Trinity College, Cambridge, from the edition of 1667. 8vo. price 7s. N. B. Only seventy-five Copies printed.

The Pocket Companion to the Law of Bills of Exchange, Promissory Notes, Checks, Drafts, &c. &c. To which are added, Tables of the Stamp Duties, &c. &c. By the Editor of the Legal and Literary Journal and Independent Review. Price 2s. 6d.

POETRY.

The Vision; or Hell, Purgatory, and Paradise, of Dante, translated into English blank Verse, and Illustrated by Notes. By the Rev. H. F. Carey, A. M. 3 vols. 32's. 12s. bds.

Tixall Poetry, with Notes and Illustrations. By Arthur Clifford, Esq. Editor of Sir Ralph Sadler's State Papers. 4to. 2l. 2s. bds.; and a few royal Copies, with Proof Plates, 3l. 3s.

The same work may be had in French, price 5s 6d. bds.

Carmen Triumphale; for the Commencement of the Year 1814. By Robert Southey, Esq. Poet Laureat. 4to. 3s. bd.

Prince Malcolm, in Five Cantos; with other Poems. By John Doddridge Humphreys, Jun. 8vo. price 9s. bds.

Moonlight: a Poem; with several Copies of Verses. By Edward, Lord Thurlow, 4to. 5s. sd.

POLITICAL.

The Political State of Europe after the Battle of Leipsic, 8vo. 4s.

Letters addressed to Lord Liverpool and the Parliament on the preliminaries of Peace, by Calvus, 8vo. 4s.

THEOLOGY.

The Second Edition, considerably enlarged and improved, of a Treatise on the Church, chiefly with respect to its Government, in which the Divine Right of Episcopacy is maintained, the Sa-

premacv of the Bishop of Rome proved to be contrary to the Scriptures and Primitive Fathers, and the Reformed Episcopal Church in England, Ireland and Scotland, proved to be a sound and orthodox Part of the Catholic Church. Compiled from the eminent Divines. By Edward Barwick, A.M. of Trinity College, Dublin.

An Historical Sketch of the Doctrines and Opinions of the Various Religions in the world. To which is added a

View of the Evidences of Christianity, and of the Reformation. By the Rev. David Williams, A.M. price 2s. 6d.

A Map of Palestine or the Holy Land with an historical Account of the Israelites from the earliest period of their history to their final dispersion selected from the writings of William Crotall, D.D. Archdeacon of Salop price 7s. 6d. the sheet, 11s. Canvas and Cases, 12s. Canvas and Rollers.

*** We are again compelled, by the urgency of unforeseen circumstances, to apologize to our readers and correspondents, for the delay of several articles, which we had every reason to suppose would have appeared in the present number.

ERRATA.

Page 47.	line 27.	for form read firm.
— 53.	— 29.	for centro-beryc read centro-baryc.
— 60.	— 28.	for next read neat.
— 134.	— 20.	for complete read Protestant.
— 134.	— 36.	for procures read prouues.
— 134.	— 42.	for anciens read aucuns.

We have to acknowledge the receipt of a Letter from Mr. David Eaton, 187, Holborn, in which he very justly complains of, and very uncandidly comments upon, a misprint in p. 99, of the Eclectic Review for last month, by which his name is turned into Daniel. We seize the earliest opportunity of correcting an error, which, by the remotest possibility, or in a single instance may prove the occasion, of confounding a most respectable member of Society with a man who, as far at least as principles are concerned, is directly the reverse.